

The
**CHRISTIAN
CENTURY**

A Journal of Religion

Creative Mysticism

By Arthur B. Patten

THE BAPTISTS

By Bishop Francis J. McConnell

Cathedral Lights and
Shadows

Editorial

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MAY 12 1922

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THE CHRISTIAN CENTURY

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CHICAGO

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

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Number 19

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Against the Yellow Press

VIGOROUS and admirable action has been taken by the Seattle Church Federation in a ringing protest against the efforts of the Hearst journals of that city and other localities to foster race hatred by continual anti-Japanese utterances, some of which are based on fact, but most of which are pure fiction. The incalculable damage which insistent propaganda of this order can accomplish makes ever more difficult the task of statesmen and Christian leaders in cultivating amiable relations with the people of the orient, who are as sensitive as our own race to slanders and hostile comment. The churches of Seattle are in a position to understand the difficulties which the race question raises. They have the Japanese people in their midst in great numbers, and are fully agreed that the dangers of immigration from the orient should be eliminated as fully as possible by wise legislation. But they are also aware that the tendency of the yellow press is to stimulate race hatreds without offering any constructive suggestions for the settlement of the matter. It is apparently the deliberate purpose of journals of this type to stir up such antagonisms as shall result if possible in war with Japan. Our relations with the orient are delicate and full of possibilities of peril. They can only be adjusted by men of tact and discretion. Every inflammatory utterance in the American press is quickly caught up and reproduced in the yellow journals of Japan. And thus the task of constructive statesmanship is rendered more difficult in both lands. We may have war with Japan. But if we do, it will be of our own making, the result of just such unreasoning affronts as the Hearst papers are continually uttering against all things Japanese. There is a better and a safer way to deal with these neighbors of ours across the

Pacific, and the Seattle Federation has done admirable service in drawing attention to it.

A Real Community Church

MOST of the churches that are taking form under the general name of community churches are the result of some kind of union of various religious organizations that have seen the wisdom of co-operation rather than rivalry, and have decided to join forces for the benefit of the locality rather than of denominational machinery. Sometimes these churches are organic units, and sometimes they are federations of previously existing churches. In still other instances some denominational representative, seeing the possibility of forming a church in a promising district, sets about the task, but capitalizes the co-operative sentiment by calling the church undenominational, or community in character. But now and then the people of a locality have a real chance to decide upon the nature of the church that is to be organized in their midst. A recent example of this admirable plan is reported from an Ohio city. A citizen's committee made a canvass of the place, and found that the sentiment of the people was overwhelmingly in favor of a community, undenominational church. Of the total population, only nine families favored a denominational organization. Therefore a true community church was formed, in democratic fashion, and by united action of the people. The creed of this new church is very simple. It is as follows: "I believe in the Living God, the Father of all mankind. I believe in Jesus Christ as He is revealed to me in the Scriptures, as the Lord and Savior of my life, and of the world. I accept as the guiding principles of my life and conduct the teachings of Jesus, who when asked what was the great commandment, said, 'Thou shalt love the Lord thy

God with all thy mind. And thou shalt love thy neighbor as thyself." The fellowship of the church in the wider field of Christian effort is fully provided for by its plan of missionary offerings.

Why are Moslem Missions Difficult?

MISSIONARY work nowhere goes more haltingly than in the very lands where the gospel was cradled. In Arabia there are less than fifty converts to the Christian faith; in Syria, Turkey and Persia less than 200. Up to the present time in spite of the notable educational achievements of the missionaries, the Moslem prefers to stay a Moslem. These figures rest upon the authority of Dr. Samuel Zwemer. There is a wide variety when it comes to explaining the facts above given. Some say that Mohammedans have an easier ethical code, and are loath to take upon themselves obligations of a stricter character. Yet it is just the high ethical standards of Christianity which have been the attractive feature for many converts from other faiths. Nor is it the threat of persecution that hinders. The Hindu must suffer for his new found faith, and he is glad to do so. The Mohammedan faces Christianity and refuses to believe. Some have accounted for his stubborn resistance to Christian truth on the ground of the theological differences between the two systems. The strict monotheism of the Mohammedan has no place for a Christian trinity. Only a Christianity which leaves the trinitarian dogma to one side will ever appeal, say some. Others see in Mohammedanism a system of authority for which there is no match even in the most conservative traditions of Christianity. The people of the Orient choose the most arrogant assertions of religious authority as their stay in the presence of religious doubt. The logic of this position leads to greater literalism, just as the logic of the other position leads to unitarianism. Probably the greatest stumbling block to the extension of the Christian faith among Mohammedans today is racial prejudice. Political considerations are intermingled with religious. There are ten thousand converts from Mohammedans in India and China where Mohammedans are less concerned with politics.

Boys' Day in Chicago

BOYS are to have the right of way to public attention the third week of May in Chicago. A great committee made up of religious leaders of note and many substantial citizens has arranged an ambitious program lasting seven days. A monster parade in which fifty thousand boys will participate constitutes the feature for May 19. The following day is athletic day, and Sunday each boy is urged to attend his church, where special services will be held. Health, safety, industry, thrift and hospitality will each have a day of special emphasis. Fathers will realize afresh their responsibility to co-operate with the community in making parenthood a constructive force. If half the money that is spent in dealing with "bad" boys were spent in some sort of constructive effort for boys, the results would be

far more satisfactory. Under modern conditions the city boy no longer works by his father's side. He sees his father less and less. Some boys have fathers who travel, and these may have only one day a week in which their father sits at the family table. Under such conditions it is difficult for fatherhood to mean very much in the growing life of the boy. The churches must in the long run furnish auspices for much of the work that is done with and for boys. The Boy Scout movement is a case in point. In most communities those troops which are attached to public schools have short life, while those connected with churches are more able to secure competent leadership and in many communities better housing. It is not a misfortune that the church has experimented with various types of organization during the past two decades. By the trial and error method a technique for the socialization of the boy has been worked out through the far-reaching results of which we may expect the next generation to produce fewer unchurched men.

Will Negroes Become Roman Catholics?

DISCRIMINATIONS against the Negro in this country are nowhere more keenly felt than in church circles. Before the war the slave went to church with his master, but the ex-servant of the southland as well as the freedman of the north now goes to his own church which he manages and controls for himself, often with an inferior ministry and inadequate equipment. With this arrangement there is no complaint on either side. But the unwillingness of people both north and south to belong even to the same denomination with the Negro seems like stretching race segregation beyond Christian sanctions. Racial separation has for its prime motive biological considerations. Surely in the meeting of clergy and laity in the higher courts of the church there would be no danger of miscegenation! Baptists of the south are divided into white and colored with separate denominational organization. The negotiations for the union of southern Methodists and northern Methodists reached an impasse because the northern denomination includes colored churches and refuses to be separated from them. It is true that colored denominations are represented in the Federal Council of Churches, but even this fact is displeasing to some. Meanwhile Roman Catholic propaganda has started in the south with a flattering outlook. A church big enough to make room for every race makes a strong appeal to Negroes. A seminary for the training of priests has been opened at Greenville, Miss., and a convent now recruits women of color as nuns. The American Negroes own hundreds of millions of dollars worth of property, operate nearly a million farms, and over 600,000 of them own their own homes. Four hundred periodicals are now edited by Negroes, a few of them with white readers that do not know that they read after a Negro. If the Protestant denominations in the face of these facts still insist on refusing religious fellowship with the Negro in the higher courts of the church, they will be holding to an attitude that is contrary to New Testament teaching and which carries its

own nemesis with it. These churches need to receive Cornelius' vision anew.

Ministers Will Confer With Agriculturists

PROGRESSIVE action has been taken by the state College of Agriculture of Wisconsin in inviting the rural clergymen of the state to come to Madison to study for two weeks next summer. More than forty denominations have been approached by the state authorities and in most instances these have responded heartily. This action follows a resolution passed by the clergymen themselves at a conference in March, 1921. The purpose of the summer period of instruction is to discuss the vital economic and social problems of modern agricultural life. Various church bodies have chosen delegates to go to Madison to secure the instruction, in some instances providing for the expense. Sixty of these men have already been appointed. National leaders in the agriculture of the country have been secured to speak during the short-course. C. J. Galpin, in charge of rural life studies for the United States department of agriculture, and formerly connected with the Wisconsin College of Agriculture, has been secured to take charge of the course in rural life. Dr. Edmund de S. Brunner, representing the national committee on rural and social surveys, will lead one of the sections under the heading "The Rural Community and the Church." Dr. Warren H. Wilson of New York City will be present to represent the Federal Council of Churches. The ministers will be allowed to choose a course on auto mechanics or one on poultry as they may desire. In the afternoons rural recreation will be featured. Training in games, sports, music and drama will be features. When the ministers go back they should carry with them some of the brightest and best ideas for the enrichment of rural life that can be packed into the brief compass of two weeks' work. The effect will be to revitalize rural church life in the state of Wisconsin. The idea is to be commended to other state universities.

Armenian Plight Caused By Non-Intervention

ONE of the saddest phases of the non-participation of the United States in the post-war adjustment of international rights and obligations has been the political abandonment of the Armenians to conditions hardly better than those with which they were confronted before 1916. With the advent of America into the world struggle, Turkey at once desisted from her program of outrage, spoliation and expatriation, fearing the consequences of American indignation. But when it became apparent that the United States would not share in the task of reconstruction, at once the Turk took heart again in his campaign of persecution of a race disliked by him both for economic and religious reasons. From that time to the present the tragedy of Armenian suffering has gone on without interruption. And now the crowning injustice of the entire series is perpetrated in the arrangement by which the Al-

lies have assured to Turkey most of her former possessions, both in Europe and on the Asiatic side of the Bosphorus. If there was one result of the war more confidently hoped for than another it was that we had done with Turkey as a European power. And the very least of the pledges made to the Armenians, who were counted among the allies, was that they should be assured a protected area, and the end of persecution. Furthermore, the millions of dollars contributed by Americans to Armenian relief in the past was based upon the assumption that these distressed people should henceforth be safeguarded by international agreements against the renewal of Turkish atrocities. Today they are threatened again with the worst of their former sufferings, and this under allied stipulations which would not be thinkable if our government had taken a hand in the procedure. This is a responsibility which we cannot evade, and in the present voiceless condition of the United States in international affairs the best that we can do is to increase to the utmost the measures for relief of a starving and dying people through the efficient services of the Near East Relief.

Christianity a Large Influence in Japan

CHRISTIANITY has not always appealed to the upper classes in mission lands. This may be due to unskilled propaganda, in some instances, but in others it has been due to difficulties inherent in the situation. It is significant that in Japan Christianity has made its greatest appeal to the Samurai, or knightly class, which includes the army and navy officers, journalists, educators, legislators and the leading men of the new Japan. One person out of every hundred of the educated classes is a Christian, although the national percentage shows one Christian to a thousand natives. Dr. Arthur J. Brown reports that the Japanese government cooperates cheerfully with missionaries who are loyal to the government. For some time railway stations have been opened up for periodic lectures upon the great moral themes. Priests of Buddhism and Shintoism make addresses but the Christian missionaries cheerfully take part in this service when invited. One cannot deny that the Christian message was too long delayed in Japan. The work being done now could have been done much more easily twenty-five years ago. There are high tides in the life of a nation which are of great importance in the missionary program. Nevertheless it is quite beyond the mark to state, as it is now sometimes done, that it is too late to carry the gospel to Japan. There is an open field, and not a little friendliness on the part of influential leaders of Japanese opinion. The missionary is the outstanding opponent of the jingo propaganda on both sides of the water, and the success of the missionary in Japan can mean nothing else than a more friendly public opinion toward the United States. The returned missionary has always been the leading interpreter of liberal Japanese opinion to the people of the United States. In the relation of these two great nations is being illustrated once more the fact that the only enduring basis for peace among any people is established through the propaganda of Christian ideals.

Cathedral Lights and Shadows

OF all the experiences that came to the boys of the American Expeditionary Force in France and England, perhaps none was more surprising and stimulating than the sight of the great churches that lifted themselves far above the towns and cities in which they were built, and seemed like silent witnesses to spiritual realities in this common workaday and warring world. Huge minsters like Gloucester, Peterborough, York, Notre Dame, Amiens, St. Denis, and the martyred church at Rheims left in the minds of sensitive American boys a feeling of the mystic reality of religion, the power of the life of faith to the men of the far-off age who built these massive sanctuaries. He would be lacking in true appreciation of the meaning of a mighty idea who could stand with covered head and indifferent spirit in the presence of one of these majestic temples.

There are several factors that enter into the perfecting of the cathedrals of Europe as expressions of the artistic embodiment of faith. We recently had occasion to comment on one of the most ambitious attempts to imitate the minster conception of a church on American soil. Perhaps by tracing some of the fundamental meanings of the great churches of the old world the thesis then presented can be made clearer. If a sanctuary similar to any we have named could be erected in response to the same motives, it would be in every way worthy of admiration, and would be an inspiration to the holy life among all the people. It is in its departures from such ideals that the modern church, whether that of St. John the Divine, or the Chapel of the Leland Stanford Jr. University, or any other similar American structure, departs from the spirit and meaning of the great gothic fanes of the older nations.

In the first place, the builders of those churches were the communities. It is not infrequently the mistaken notion of superficial readers of history that the Church, the Church of England or the Church of Rome, was their creator. Such is only indirectly the case. No doubt the teaching of the church suggested the idea to some extent. But it was the community as a whole that wrought at the mighty task. All classes of the people, men, women and little children, were busy with the gracious enterprise. The various guilds and trade unions of the city joined proudly in the adventure. Imagine a modern labor union busying itself in the sacrificial work of erecting any building, much less a church. And yet such organizations will never again reach the high level of their former value for themselves and the towns to which they belong until they learn the art of devotion to the ideals of beauty, truth and religion. Lowell's lines well describe the meaning of the best forms of cathedral architecture:

I look round on the windows, pride of France;
Each the fair gift of some mechanic guild,
Who loved their city, and thought gold well spent
To make her beautiful with piety.

Moreover, the cathedral represented the unity of the religious life. It was the impressive symbol of a community which was largely unconscious of any cleavage in the church of God, and felt itself happy in the unity of the

faith. To be sure, there were always dissenters, and sometimes the church was severe enough in its mandates to multiply the number of such in its attempts at an outward conformity. But essentially the community was of one mind on things of the spirit, and the cathedral was the impressive token of that majestic oneness. No sect ever tried so audacious a task as to build a sanctuary of this sort. It is this sectarian ambition which renders futile even the most elaborate efforts to rear a true cathedral. Never can such an ambition be justified in the thought of a broad-minded and practical social order unless the enterprise be frankly conceived as a contribution to the total church of God throughout all the world, and the denomination that rears it confess its willingness to be absorbed in the growing unity of a universal church. Such a view was no doubt entertained and is yet held by the more generous-minded leaders of the Episcopal church in their thought of the Cathedral of St. John the Divine, as Professor Brown points out in his communication in this issue, but it is not the prevailing view of the communion, nor does the work proceed upon the basis of such a conception.

One of the most impressive features connected with the great churches of the world is the common source of the gifts which made their erection possible. Occasionally some king, noble or wealthy landowner gave a sum that laid the foundation or added a significant portion of the edifice. But substantially the money was provided by the people out of a glad appreciation of what the church was to them, and what it would mean to their children. There were few rich patrons of the enterprise, as such things go today. A structure to which all the people give in the joy of participation becomes a community benediction. Such can never be the case with a structure, however gorgeous, which is the result of gifts from a few rich men. It is far less true today than it might have been in earlier days. The sources of wealth were not so critically scrutinized in those years as they are at present. Once the rich man was esteemed as one whom God had blessed. Far different is the sentiment in this sensitive and restless age. Idle curiosity may carry people through the aisles and nave of a great church that has been builded by large donations from men of wealth. But there will be little of religious feeling in the hearts of the masses of men and women who work with their hands even if they are induced to enter at all.

But most of all, the cathedrals were wrought out by men who were loving and devoted craftsmen, and who expressed something of their own sense of truth and beauty in the structures they reared and the decorations they devised. Such art can hardly be commanded today at any price. The mystic sense of a divine vocation on the part of a mason and sculptor and painter as they wrought out their conceptions in the making of the glorious churches of the older world seems hardly compatible with the rush and hurry, the struggle for shorter hours and higher wages, the cry for rights and the indifference to obligations, which disfigure so much of modern artisan life. It is not beyond hope that better days will come. They must come back if the labor union is to regain the high place which it had in former times; a place where its attention shall be given as truly to the art of living as to the business of making a living. For there can be no true art, no honest labor, where

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the ideals of the moral life and the aspirations of worship have faded from sight. Something of this conception of the place of the cathedral in the history of worship, and the possibilities of cathedral ideas in the modern church, is suggested by a recent book of most stimulating character, Mr. Von Ogden Vogt's "Art and Religion." The noble ministry of art in the service of the faith is there made clear with a wealth of illustration from the areas of architecture, sculpture, painting and ritual. The churches of the future, however modest in size and cost, might be vastly more inspiring if the ideals and suggestions of this admirable volume were appropriated by church architects and the masters of church services.

We have no controversy with those who love the cathedral and wish to see more of them erected to the glory of God and the aesthetic and spiritual satisfaction of our modern life. But we want no mere mechanical transplantations of European structures, lacking completely the coherence, the community feeling, the community-wide ownership and appreciation, and the sacrificial motive. Perhaps we must wait for better years to come, when the common life of humanity shall be deepened and enriched by the discipline of education in the things of the spirit. We hope to see the days of the great cathedrals return. Their cost would be small in comparison with the wastage of denominational rivalry. In every community of a hundred thousand people the churches, working together and not for denominational ends, could perform all the ministries of evangelism, religious education, social service and missionary extension, and save enough every fifty years to build out of that economy a cathedral as beautiful and satisfying as those at Westminster, Rouen, Milan, Cologne or Chartres. And what city, no matter how commercial and industrial, would not rejoice through all its ranks of citizenship, to see rising above its factories, business structures, schools and churches a lofty and overshadowing temple of worship, the symbol of the city's loftiest aspiration and its faith in God.

The Manners of the Minister

It used to be said of Louis XIV that he had such a constantly noble bearing that he even played billiards like a grand monarch. Doubtless you cannot apply such a test to the minister. The observer who watched him engaging in this particular form of recreation would be more likely to quote the irritated remark of Herbert Spencer who when defeated by a young man at a game of billiards remarked that for a young man to play so well was evidence of a misspent youth. But although the age of Louis XIV has passed and although billiards would not be regarded as the happiest sort of recreation for a minister it is still true that there are standards of social amenity which the minister ought to be able triumphantly to meet. "No doubt he is a Christian. But he is not a gentleman," was the trenchant summing up of the character of a rude and loud-voiced but earnest preacher who spoke as if the only way to reach the conscience of his hearers was by offending their taste.

We all know ministers who are very gracious and delightful gentlemen. They are confined to no denomination. They belong exclusively to no ecclesiastical group. They have that instinctive refinement which moves through the world with a gentle and immediate understanding of the feelings of all whom they meet. They would not fit the cynical definition ascribed to Mr. Taft that a gentleman is one who never unintentionally gives pain. They have voices which bring a ministry of healing even before you have understood the meaning of their words. They have a curious capacity of putting themselves in the places of those to whom they are talking and of discovering what will rouse and interest and please and of avoiding what would wound and ruffle and hurt. As you watch them you discover that whatever else it means to be a gentleman at least it involves the practice of a perpetual social unselfishness. But you soon pass beyond the negative virtue. The gentleman is not so much the man who forgets himself as the man who appreciates others. And these gentlemen of the cloth are the constant evangelists of a cult of human appreciation. They always leave people with a new confidence in themselves. They give a new sense of personal dignity as a sort of fine and gracious gift to all the people to whom they talk.

We all know ministers who are characterized by a proud and scornful disregard of social amenities. They know how to talk, but they do not know how to listen. They somehow seem to manage to be in the center of the picture wherever they are. "When he comes to visit me I feel as if he owned my house and I had become a poor relation visiting him," said a keen eyed man of such a minister. This type of preacher is often a swinging orator. His pulpit is his throne and he is always in an imaginary pulpit. He addresses an individual as if he were an eager and enraptured audience. There is no rarer sport for a man with a touch of malice back of his humor than to attend a dinner party where two such ministers sit at the same table. Then the unloveliness of the type receives memorable and perfect expression.

You can tell a good deal about a minister by the way in which he treats younger men and men who have not quite attained the ecclesiastical recognition which has come to him. There is a well known and useful bishop in a certain ecclesiastical group who has a trick of giving a perfectly lifeless hand to an unknown young minister who is introduced to him and even as he shakes hands with him looking all the while at some more important person with whom he is talking. "I have shook his hand but I have never met him," said one such young man. The very urbane unconsciousness of this characteristic bit of discourtesy is perhaps the most revealing thing about it. A man who had been a poor enough student in Hebrew was once paying a last call upon his Old Testament professor before leaving the theological seminary. He had been wonderfully inspired by his teacher and he wanted to tell him so. But he cut a rather sorry figure as the consciousness of his own inadequate work came over him in the presence of the great man known perhaps even better in Europe than in America. All his life he remembered with gratitude the fashion in which the Old Testament scholar opened his heart to him tell-

ing him of his ideals in teaching of his hopes, for his students and of his sense of the situation of Hebrew scholarship in the world. "He talked to me as he might have talked to an equal" said the astonished student afterward. There is a famous minister of quite delightful gifts and graces who has a way of referring to "the little fellows" in the ministry which tells its own story of the territory in his mental life which has never been occupied by a gentleman. Perhaps the most offensive form of patronage in ministerial life is to be found in the tone in which certain types of preachers pronounce the word "brother" in addressing a man in whose presence they feel a subtle sense of advantage in churchly position or public recognition.

The minister of noble refinement of feeling makes his pulpit a place of simple and beautiful dignity. You sit in the pew in front of him, happy in the knowledge that he will utter no word which is not in harmony with the gracious and lofty sanctions of the place. He does not fall into the pit of weakness in order to achieve the high and memorable graces of the pulpit. He can be as direct as light. He can be as powerful in the impact of his message as the sudden break of thunder. In fact his relentless analysis of evil and his caustic condemnation of wrong are all the more potent because of the sense of restraint and self control with which he speaks.

It must be frankly admitted that there are pulpits in America where things are said and done which are almost beyond the belief of a man accustomed to the ordinary standards of pulpit decency. Sometimes it is simply a matter of carelessness. Sometimes the preacher is the apotheosis of all that is crude and bizarre. The great churches in all the denominations have achieved a worship which is noble and beautiful and full of dignity and reverence. But the leaders of all the churches not characterized by a solemn tradition of beautiful worship need to look into the activities of many a minister in many a town and on many a country side.

The gentleman in the pulpit must pass out to be among his people. And here he meets a definite test. He is a highly organized person with delicate and sensitive nerves. And there are still all sorts of people in his congregation. But he is not simply the pastor of the people who have a temperamental appeal for him. He is the pastor of all his people. And the man who gives himself with a hearty and sympathetic understanding to every type and variety, searching for the jewel in every life has achieved a type of pastoral relation which is almost beyond praise. "He is often impatient with what I say. He is never impatient with me," said a young man of such a pastor. To be sure a man cannot respond to all the infinite calls made upon him. But he can learn how to refuse in such a fashion that the very refusal has something friendly and helpful about it.

Christianity rescues many rude men. It should never make them proud of their rudeness. It has a place for multitudes of men of limited opportunity and outlook. It ought never to develop a self conscious complacency which makes a man feel as if these limitations are assets rather than liabilities. It calls to the ministry men with a divine

fire in their hearts and with no graces of bearing. It must always meet him with an appreciation in which there is no subtle reminder of his limitations. But it has a right to expect that he will not attempt to make his limitations standards for the church.

White Paper

A Parable of Safed the Sage

HERE spake unto me a man, inquiring and saying, For what art thou most thankful?

And I answered and said, I am so thankful for so many things, it is Difficult to Specify. Not until I have a Cinder in mine Eye or an ache in one Tooth or an hurt on the end of one Finger, do I realize how many are the blessings which I have nearly all the time. But if I am to answer thee right off the Bat, I would say that, among the things for which I am most thankful, is White Paper.

And he said, I had not thought of that as among life's major blessings.

And I said, I can take a scrap of White Paper and transform it into a Promissory Note which the Bank will accept for an Hundred Shekels. I can make of it a Check which the Butcher or the Baker or the Candlestick Maker will accept for ten shekels as if it were that much in Gold. I can write upon it an Hymn, and it will be sung on the Sabbath in the House of God. I can write a Letter of Comfort that will warm the heart of a friend. I can send tidings beyond the Sea, and convey Information and Affection to lands afar. And he said, I had not thought of all that.

And I said, When there cometh to me from the Stationer a Package of White Paper, all in even and trimmed sheets, I look at it with a kind of reverence as I consider what shall be the destination of those Five Hundred flat and unsoiled leaves. For with it I can blow up more trouble than with a Stick of Dynamite; and with it I can write that which shall be read by an Hundred Thousand folk.

And he said, I shall think more about Paper hereafter.

And I said, When the great Apostle Paul was in prison, and near to his death, he wrote unto Timothy for the Cloak which he had left at Troas with Crispus; for Winter was coming, and the Jail was cold and damp. And he wrote for his Books, for his mind was alert that he might read. But there was one thing which he wanted even more, and that was something upon which he could write. For he was full of Messages, and he wished for Parchment. Had he lived in the days of Paper, how would his fingers have itched to get at it. Therefore do I thank God for White Paper; and I seek to write nothing that would shame me if I should see it posted upon the Bulletin Board in the town where I reside. For White Paper is a Peril as well as a Blessing; and the Letter Killeth.

The Infinite Urge

THE soul cries, "Give me God!
Not age-old tales about Him."

Its longing surges forth
To break in conquering waves
Upon the rocks of silence.

EVA E. WARNER.

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The Baptists

By Francis J. McConnell

ONCE heard a prominent Baptist preacher say that he considered the Methodist Church and the Baptist Churches true cross-sections of American democracy. This Baptist leader pointed out that the Baptists and Methodists are the leading denominations, numerically, among the Protestants of America, and that both are made up of what Abraham Lincoln called the plain people. Accepting this statement as substantially correct it is noteworthy that these cross-sections of American democracy differ radically in their conception of democracy in the church. The Baptist prides himself on what he calls pure democracy. The Baptist congregations are independent units,—recognizing no ecclesiastical authority outside of the congregation. The Methodists, on the other hand, believe that democracy shows itself in a centralized organization, the authority proceeding downward from a central body representing the whole church, to the separate congregations. With the Baptists the reserve powers are with the separate congregations. With the Methodists the reserve powers are with the church as a whole speaking through the General Conference. I mention this fundamental difference to explain my own angle of approach to the discussion requested of me. I am a Methodist. I admit at the outset that my view of Baptist democracy is colored by experience with another type of ecclesiastical democracy. If what I say of the Baptists seems critical, will the reader please remember that I am writing from the acknowledged prepossessions which come from life-long association with a different form of church organization.

BAPTIST LEADERS

May I say that I heartily concede the progress in religious doctrine and practice which has come out of the Baptist type of church. I do not believe that it is an accident that the Baptists have, and have had, among their members such New Testament scholars as Shailer Mathews and Ernest D. Burton, such prophets of the social gospel as Rauschenbush and Vedder, such a theologian as Clarke, such preachers as Gilkey and Fosdick. The independence of the congregational unit, the freedom from interference by church boards, the constant emphasis on liberty gives scholars and preachers of the prophetic type their chance. Centralized denominations have prophetic leaders also, but the possibility of clash between the prophetic leader and the organizational official is always imminent where ecclesiastical authority is centralized. Pure democracy is the Baptist slogan. What is to be the future of a church,—or churches,—with such a watchword? Is pure democracy necessarily a Gospel ideal? Are the Baptists as purely democratic as they think? If they are, is pure democracy the best instrument for the world-wide spread of the Kingdom of God?

To begin with, I doubt if a church is altogether pure in its democracy when it so exalts a mere rite as does the Baptist denomination in preaching immersion. I know that it is theoretically possible for a Baptist church to vote not to require immersion of candidates for membership. Very

possibly increasing numbers of churches are taking into their ranks persons who have not been immersed. The practical assumption among immersionists, however, is that immersion is a sacred requirement not to be questioned by Baptists. The result is a kind of authoritative tightness of practice which is not particularly democratic. For questioning is of the essence of democratic method. I have been frequenting all manner of church assemblies in the past thirty years, listening to all manner of ecclesiastical arguments. I have yet to hear a democratic argument for the requirement of immersion. Of course the stock contention is that immersion is the New Testament mode of baptism. Suppose it is. Does that give it any binding force on us today? Is a rite to be put on the same plane of compelling authority as the revelation of God in Christ Jesus? If there is any inherent sacredness in baptism by immersion which takes it out of the realm of discussion for possible rejection by bodies of believers today, that fact itself considerably damages pure democracy. Pure democracy does not harmonize well with artificial requirements which we must obey without question.

ILLUSION OF VIRTUE IN IMMERSION

I belong to a church that accepts immersion as a legitimate form of baptism. If a Methodist probationer should ask me to immerse him I would immerse him. However, even though it is conceded that immersion was the form used in New Testament times, I do not find it under modern baptistery conditions—impressive or dignified or self-evidently intelligible. I heard a Baptist once declare that immersion is valuable because it requires the candidate to do something exacting to show his discipleship. The candidate comes out of the water "feeling that he has done something." That is the difficulty; he feels that he has done something when he has done nothing—of any particular consequence. The missionary churches that insist upon elaborately artificial rites in dealing with converts of immature races discover that the candidate gets the attention harmfully fastened on the rite. In traveling among Negro churches in the South I have repeatedly found that preachers expelled from other denominations for wrongdoing, have been quickly accepted by the Baptists. Submission to immersion has seemed to have, with immersers and immersed, almost magic potency. Moreover, immersion is not self-evidently intelligible—beyond the bare fact that it is a baptism. We are told that it symbolizes the death, burial and resurrection of our Lord. What theologically unsophisticated mind would ever guess that? To get back to the main point, however, all I started to say was that a church which practically withdraws from free, open discussion a minor factor in Christian procedure like the form of baptism is not excessively pure in its democracy. I mean by free discussion that leading to possible rejection. If we were dealing with an essential such as the Christ-like character of God I could see that a church might say that such an essential was not up for debate, and still remain democratic; but if a church is to be purely democratic it must

not artificially withdraw church concerns from decisive debate. Democracy is procedure by discussion. The more the field of discussion is limited the less pure the democracy. Unquestioning acquiescence even to twenty centuries of tradition is not democratic, no matter how many people acquiesce.

DEMOCRACY AND SUPERINTENDENCY

To take a step further,—the Baptist churches today are in the somewhat inconsistent position of declaring that they are purely democratic and yet of acting in some spheres about as undemocratically as do the more centralized organizations. Dear Walter Rauschenbush—and I give thanks at every remembrance of his prophetic, saintly spirit—used to say that he rejoiced that the Baptists called no man master, that there were no overlords or bosses among the Baptists. I wonder if Dr. Rauschenbush ever saw a Baptist state superintendent of missionary work in full action. I once heard such a superintendent, an amazingly effective officer, speaking in most undemocratic terms of a brother working in a home missionary field for a Baptist state convention who would not send in his monthly reports regularly. Just think of a Baptist pastor being compelled to send reports to anybody outside his own parish! I wonder if Dr. Rauschenbush ever saw a Baptist secretary or superintendent of foreign missions actually “administering” in the field. I wonder if any one ever reviews the action of Baptist home and foreign missionary boards to see if they always proceed in harmony with pure democracy. Understand, now, I am not criticising these actions as such. Who am I that I should raise questions when Baptist officials speak in terms of command? I am simply asking as to the purity of the democracy. I doubt if any investigation could find much more democracy in the activities of Baptist superintendents than in the activities of bishops in episcopally organized denominations. If one were to sit in the meetings of Baptist boards he would find the procedure substantially like that of the centralized denominations. The truth is that our Baptist brethren are in the same plight as all democracies when they come to what may be called their foreign policies. The emphasis on democracy is for the edification of the home churches. Even with the local self-sufficient congregation the recommendation of a board secretary as to the choice of a pastor counts heavily. These secretaries attain almost to what the Methodist call “appointing power” by the knowledge acquired by what the Methodists call “travelling at large throughout the connection.”

WRANGLING OVER NAMES

Episcopacy when driven out of the front door of the ecclesiastical edifice soon comes back through the window—or more still—up the cellar stairs. I am not talking of the name, but of the thing. As soon as a church looks beyond its local confines and reaches out into home or foreign missionary fields, somebody has to see that money is expended economically and that work is done effectively. Episcopacy as an agent of supervision—I am not thinking of a third order or of an apostolic succession—is an instrumentality in every aggressive and expanding denomination. Indeed,

quite an argument can be made for calling the ecclesiastical supervisor a bishop outright,—on the principle that the more dangerous the name the more harmless the deeds. Call an ecclesiastical superintendent a bishop and you put a danger sign on him at once. Call him “Dr.” and he seems harmless; and the greatest despots on earth today go by the title of “Mr.”

The impatient reader cries out that all this is trifling. What is the point, anyway? Is not this just the sort of stuff the official in a centralized church says about his more loosely organized brethren? In part, yes. The deeper significance, however, appears when we reflect that the present world crisis in the ecclesiastical realm calls for closer approach to union among the followers of the Lord Jesus, and that one of the separating forces is a proneness to wrangle over names. We all act in much the same way. We call our agents by difficult titles. When the Baptist churches get grace enough to admit that their superintendents and secretaries are nothing but bishops, and when the episcopally organized churches are sanctified enough to admit that their bishops are nothing but superintendents, we shall be nearer union than we are now. This phase of our problem is much more serious than it seems. Nobody can object to a democratic emphasis on centralization, but when “democracy” and “autocracy” are bandied about we are getting away from the basis in facts—and we are pummeling straw men. The dangers in terms are great. We all need to face the facts.

LAYMEN AND MINISTERS

Again, the emphasis on pure democracy among Baptist churches is inclined to take the form of mixing ministers and laymen rather indistinguishably together. Far be it from me to insist upon any peculiar sacredness in a priestly organization—nor to harp upon holy orders. We are not to forget, however, that at the present stage of democratic development a democracy that consists of groups is quite as likely to be pure as one that consists of crowds of individuals. It is fine to be able to say that in ecclesiastical assemblies the layman sits by the side of the minister and each counts for one when it comes to the vote. For certain purposes this state of mingled lay and clerical element is ideal. For other purposes it is the reverse of ideal. One of the foremost theological leaders of the Baptist churches boasts that he has never been ordained. Nobody cares two straws whether this particular leader has been ordained or not. He preaches regularly and wears worthily the degree of Doctor of Divinity. Ordination does have its value, nevertheless, in setting apart the ministers into a group. The ministerial group is supposed to be composed of men definitely and specifically studying how to bring the Kingdom of God to earth. We are insisting more and more that the ministers be trained,—and certainly no one could complain of the attitude of the Baptist churches toward the education of the ministry. Now there are more occasions on which the voice of the ministry as an organized group counts mightily for righteousness. That voice does not always sound clearly in a convention made up of ministers and laymen.

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ministers as a class in dealing with the problems of the forward movements of the kingdom? They are not. How does the layman get into a religious assembly as a delegate? By the vote of his ecclesiastical group, of course. What sort of layman is likely to be chosen by vote? I don't suppose ecclesiastical politics cut much figure in Baptist churches, so let us rule out the politician. The man likely to be chosen is one who has been faithful as a servant of the church, or as a giver to the church, or who has achieved success in such position as to put him among "our best people." Along with the faithful servants of the church there is quite a considerable proportion of "successful men," after the pattern of this world; and the "successful" layman largely sets the pace in lay activities. Whatever else these men are they are not fountains of wisdom as to the application of the gospel to social or industrial situations. What? Do not these men know their own business even though they may not know much about formal theology? They do not,—on the human side, the side that the gospel takes most into account. One of the outstanding features of the social problems in our time is the sheer ignorance of employers as to what is going on in the minds of their own employees, and often as to the conditions under which their own employees live. The average trained minister today is a better judge of the human values involved in a given industrial dispute, than the average layman. A vote by a ministerial group on a social question is much more likely to be intelligent—not to say socially-spirited—than a vote by a lay group. How do I know all that? By listening to laymen talk on the floor and in the lobbies of Methodist general conferences and northern Baptist conventions. I have never attended a southern Baptist convention. What I know of the agencies through which the southern Baptists work, notably the foreign missionary society, does not make me feel that I need qualify in their favor anything I have said above. Until within a few years—possibly up to the present time—the Southern Baptist Foreign Missionary Society has had a provision in its constitution that members of the society may be chosen because of gifts made to the cause of the society. A legitimate enough provision, no doubt, but not one calculated to sift out from the southern Baptists the most socially-minded type of layman.

MINISTERS AND PUBLIC OPINION

What an onslaught on the laymen this is! It is nothing of the kind. I do not reflect upon the noble devotion of the laymen to their churches up to their best light, but the fact remains that in the social and industrial applications of Christianity, the forward movements of Christianity today, they are not as a class as reliable guides as a group of educated ministers. The organization of the Baptist churches is not such as to give the Baptist ministers as a group the weight in utterance which they ought to have, though as individuals they have the utmost freedom. The present social world situation is not likely to be made better with preachers speaking here and there only as scattered prophets. The task is that of shaping public opinion, and public opinion is now so massive that only tremendous hammer blows count for much.

Is it not, however, a contradiction in terms to speak of a group, or an organization, of prophets? Is not organization suggestive of priesthood? Let us not quarrel about words. Ministers as a class are more socially minded, more anxious to get the gospel at work in industrial and political relationships than laymen, making all allowances for splendid exceptions of the George W. Coleman type. All I mean is that the Baptist idea of ecclesiastical democracy is not such as to allow the opinion of Baptist ministers as a group to count as it should, as over against the voice and practice of the laity. I am not advocating any sovietism in the Baptist denomination when I call attention to the need of emphasis on the ministry as a class. I will admit that my own church might wisely welcome laymen to annual conferences. I will admit also that my own denomination can be charged with sovietism in putting church control so largely in the hands of annual conferences composed only of members of a professional class. All this anybody can say who chooses to toy with terms. The point is, I think, well taken that those denominations stand the best chance of moulding public affairs on social questions which have some way of letting their ministers speak as a group. A "vote by orders" indeed seems archaic today, unless we are trying to get the voice of a group as a group. Then there is nothing in such vote by orders out of the track which democracy is travelling in its present development.

DECENTRALIZATION A PARADOX

In what I said in an earlier paragraph about the extent to which Baptists practice centralized control while insisting on decentralization, I did not mean to minimize the reality of that decentralization as the outstanding mark of the Baptist churches. Decentralization is the strength of the Baptist position—as it is also the weakness. In these days of expanding social, national and international tasks it seems to me that the looseness of the organization is a most serious defect. The Baptist seems so intent on insisting upon pure democracy and local independence that he not only does not see his own inconsistencies in practice, but he does not see that in keeping the emphasis on what he conceives of as church liberty, he hinders great liberating enterprises. When a church becomes so absorbed in speeches about freedom that it fails to aid movements that make toward freedom, it is in a precarious plight. If the Baptists could forget some shibboleths they could join in a federative movement of churches which would be virtual union without surrendering anything essential to the Baptist faith as a Christian faith. Are "pure democracy" and "congregational independence" matters of the standing of the faith? Let us remember that the spheres in which we long for ecclesiastical co-operation today are not technically doctrinal, but social and international.

Shortly after America entered the world war I was a member of a little group of ministers who were discussing the best ways of bringing the Christian sentiment of the world to bear on the issues of the conflict. There was in the group a Baptist preacher for whom I have unbounded admiration as one of the outstanding religious leaders of today. I called the attention of the group to a statement of Earl Grey, to the effect that if in the closing days of July

1914, there had been forty-eight hours for free discussion the conflict might have been averted. Then I remarked that if there had been forty-eight hours it seemed to me tragic that there was no organ through which a united Protestantism could have spoken its mind on the question of war or peace. The Baptist leader spoke up and declared that he did not want any centralized organ speaking for him. "Not even on the question as to whether there should be a world wide war or not?" I asked. "Not even on that question," he replied. I do not suppose the word of my Baptist friend should be taken too seriously. His own life is so filled with co-operative and unifying activities that his speech is happily qualified by his deeds. Still, I think his remark does summarize the position of many Baptists. It is not an easy position for those outside the Baptist churches to comprehend. If the proposition were to turn over to a central authority the right to speak in final decree on a phase of doctrinal belief I could understand the refusal. But a proposition to avert a world wide war! Pure democracy and congregational independence do not seem to me quite sufficient to justify an utterance like that of my Baptist brother.

UNION THROUGH FEDERALISM

We all need to come to a more positive idea of liberty, Baptists and non-Baptists alike. We have laid so much weight on liberty conceived of as freedom from outside interference that we have at times forgotten that liberty is, in the positive aspect, the enlargement and expansion of personal and social possibilities. The body of Christ is to be conceived of as an organism whose own throbbing life gives it right of way by a sort of spiritual eminent domain. To carry out Paul's figure, the eye would hardly act wisely if it were to resent being tied tightly to the optic nerve, protesting that such a connection is a mark of bondage and an interference with local independence. The Lord deliver us from any type of church union which will level us all down into a dull uniformity, or wipe out the distinctive spiritual marks of the denominations. Union, it seems to me, will have to come through some form of federalism. A federal scheme is conceivable which will not interfere with any practice of Baptist organization—except local independence in its extreme form. Until the Baptists are willing to make such modifications it is futile to expect much help from them in effective church cooperation.

Will my good Baptist friends—whom I respect more than I can say—be patient long enough to listen to one more comment? Devotion to democratic principles in these days shows itself in a loyalty to the supreme human values, and to whatever instrumentalities are best calculated to give those values expression. Congregational absolutism is not an end in itself. It is not in itself part of the good news of the kingdom. It is an instrument. As a Methodist I freely admit that centralization in Methodism has gone too far, that we need to decentralize—that we should give the local congregation larger scope in doctrine, ritual and practice, that we should show more readiness to grant autonomy to Methodist bodies in foreign mission fields, that we should regard the control of Chinese churches from America as an absurdity, that we should turn pitiless publicity on all our

officials. In other words, the Methodists will have to learn that the vital human values must prevail over any pride in a world-wide church organization. I am not, therefore, asking that a congregationally organized denomination follow in Methodist footsteps as to centralization. I do believe, however, that our Baptist brethren will have to find some closer connectional bond among themselves and with the other denominations, if they are to play their legitimate part in an expanding spiritual democracy. Repetition of formal democratic phrases will avail nothing. Nor will it help to tell us that Baptist organization is that of the New Testament. We do not live in New Testament times, as regards problems of ecclesiastical organization.

What of fundamentalism? Nothing. Fundamentalism is not peculiarly a Baptist disorder, though it is sadly disturbing the Baptists. Insofar as it is premillennial it has been with almost all the churches off and on from the beginning. Premillennialism is more a sickness than a doctrine. It becomes serious at periods like the present when the pulse of the church beats with a low vitality in the presence of world-wide distress. Faith is always a sign of high vitality, and when faith weakens we get premillennialism with its emphasis on material power and all other unspiritual infections which go with such emphasis. If we tone up the spiritual health of the churches premillennialism will disappear as an infection disappears before a stream of pure life-current driven by a sound heart.

Insofar as fundamentalism involves attack on modern scientific doctrines like evolution, we may well leave the Baptist scholars to take care of it. Evolution has itself evolved pretty far since Darwin's day. New factors in the evolutionary drama have been introduced and old ones discarded, and the doctrine of the survival of the fittest especially needs restatement. Those, however, who attack the doctrine as a whole—and with Bryanesque antics—hardly deserve serious answer. This is not solely a Baptist battle, but the Baptists can no doubt handle their share of it. The important Baptist problems lie in quite other quarters. At least so it seems to me. And I speak all these things not to criticise for the sake of criticism, but to provoke the good-tempered discussion which is an essential in that democratic procedure of which our Baptist brethren make so much.

The Living Word

O WORD of God! To me more pure than all fancies,
all the plans of men.
A Word of Life, a Word of Love, a Word that touches
e'en the core

Of my experience, and moves me on and on
To higher hopes, and more profound resolves.

Not creedal codes
Nor ceremonial pomp,
But simple conquest
Of my inmost soul:
Let this my Bible be to me,

And all my soul, my Self, is grand and high
With hope and cheer and noblest possibility.

THEODORE DARNELL.

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Creative Mysticism

By Arthur B. Patten

MYSTICISM is the direct experience of God by the human soul. It is the gospel of the Holy Ghost. The mystic practices the immediate presence of God today and every day. To him the heavens are always open, and for him the book of revelation is never closed. The revelations of the past are sacred only as they become the inspiration for the new quest of God now. Still is the spirit of man the candle of the Lord. The apostolic succession would have but little validity or importance without the prophetic succession. To the modern mystic God is not only the adorable Companion, but the adventuring Commander-in-chief of men and nations. He is not so much the Ancient of Days as he is the Adolescent Dynamic creatively at work in grace and truth on every present day.

The true mysticism congenial to the minds of modern men is based upon the faith that there is a divinity which shapes our ends in the growing kingdom of God, that there is the power not ourselves that makes for righteousness by the force of his persuasive spirit. The new world that is emerging, with travail and triumph combined, is climbing to its goal only as man communes and cooperates with the will of God. This is creative mysticism.

'Tis God gives skill,
But not without men's hands:
He could not make Antonio Stradavari's violins
Without Antonio.

The mystic glories in the inner light; but he also adds his initiative to his insight as he answers the challenge of the Master, "Let your light so shine!" He realizes that it is only as he walks in the light as God is in the light now, that he can have the fellowship of the saints, and claim the saving and cleansing blood-kinship of Christ.

The modern mystic finds God where God finds him—in his sense of need, in his sense of duty, and above all in his sentiment of love; for the greatest of these is love. In other words, he finds God in his creative prayer, in his creative conscience, and supremely in his creative spirit of brotherhood.

TRUTH A DYNAMIC

This conception is congenial with the two greatest thought systems of modern times—and the creative evolution of Henri Bergson, while it breathes the constructive passion of the Christ who said, "The spirit of truth shall lead you into all truth." And we know that to Jesus truth was not only an illumination, but also a dynamic. It was he who said, "Ye shall receive dynamic when the Holy Spirit of truth is come upon you." All revelation has come from God through the mystic soul, and has been both dynamic and democratic, since to commune with the will of God is to commune with good will. God is the Good Will of the World. This is the adoring and adorable experience of the Lord's prayer.

Revelation reached its finality in Christ, but it was

not finished in him, except in the perfection of his person and his principles. He declared the consummation to be in the future of human progress, and to this end he proclaimed that he would build his deathless church of key-men who should bind the evil, release the good, and bring peace on earth. He was the great teacher in the school of the prophets. He visualized the growing revelation, to be realized in all applied truth that would yet carry his personal influence and his formative ideals into completed expression in human character and citizenship. Christ knew that it was given to him to live in its fulness and perfection the mystic life, and so to become for all other men the Way. But according to the measure of our nature, each one of us may experience and express God, even as Christ did, in the adoring and adventuring life of prayer, of duty and of love. Paul is audacious enough to write, "Till we all attain unto a full grown manhood, unto the measure of the stature of the fulness of Christ." It is the ineffable Christian expectation.

COMMUNING WITH GOD

The mystic communes with God as he wills to do God's will. He learns as he labors. He worships where he works. As he helps make the new Christian history, building the temple of God as the home of the new humanity, he is indeed rearing God's constructive revelation on the foundation of the apostles and prophets—Jesus Christ himself being the chief corner-stone. Even rest in the Lord is "not quitting the busy career, but the fitting of self to one's sphere." How valid and challenging is the mystic vision of Paul, "Ye are fellow citizens, builded together into a habitation of God in the spirit!" Mysticism must be creative, since the only God whom we can vitally know is the God who worketh hitherto and still works, as Jesus declared. Our God has not grown old and tired, but is still adolescent and achieving. He is still the Creator. And so we must remember our Creator in unaging youth. The mystical experience is "the renewing of the Holy Ghost." It assimilates the very present life of God. Christ expressed this supremacy when he said, "My meat is to do the will of him who sent me, and to finish his work."

The real mystic, then, must find the balance of intuition and initiative. In him rest and quiet must meet together, and possession and pursuit must kiss each other. He is at once a pensioner and a pioneer. He experiences the unspeakable grace which someone has called "contented eagerness." The devotion that solaces his soul will also be the divinity that shapes his ends. Our common devotional books are mainly of the medieval and meditative type. They are calculated to fit one for some saints' rest; but they could never outfit one for the kingdom of God on earth. Any devotion that is not dynamic will not satisfy today. It did not satisfy in Christ's day, for he who said "Come unto me," also said, "Ye shall find rest by taking my yoke." So the real mystic can be and must

be a man of action and a man of affairs. Business and politics are the inalienable domains of the mystic faith. Men must commune with the will of God not so much in the heights of ecstasy, as in the arena of social and commercial achievement where justice and brotherhood seek to rear the new order of goodwill among men.

The Man in the Audience

By Allyn K. Foster

LAST night I went to church—never mind where—but it was within the confines of the U. S. of America. The town was a resort of national clientele, one of those nerve centers which send vibrators throughout the whole country. The very difficulty of the preacher's task in such a place ought to be a compelling and fascinating challenge, and the subject announced, "A Christian Statesman," whetted the edge of my appetite. Now, men who preach much dearly love to hear other men preach, and I for one profess to be a very sympathetic listener, which, if you will pardon me for saying it, is quite rare among preacher-listeners. The congregation was good, with a large proportion of men. That struck me as significant, and while the hymn was charging the air and exposing heart surfaces, I mused upon the fine physique and the mellow voice of the preacher; and in my thought had "blossomed into speech," its color would have been: "Now for a great speech from this big, fine, manly messenger in the pulpit! God bless him and give him power!" Alas for bruised hopes and smitten expectations! Of all the rambling trash, the pupous pottage of innutrient weeds to serve hungry men and women, this was the worst.

I said that I am sympathetic. That is why I can be severe, for I will not give a gram of my moral support to a cook who grabs at daisies, dock and "jimpson" and slings them helter-skelter into a pot, when a well-stocked larder is only a few steps away. The sermon was on George Washington—think of it! And the man could easily have read the story of his life, but no, sir! this sermon was "inspired"—what had facts and merely earthly situations to do with it? I am not exaggerating when I tell you that the sum total of all that man said about Washington was that he was a professing Christian and a man of prayer, the proof and reward of which virtues was the Washington monument, from the top of which men on the ground looked like squirrels or many other such small animals." That last clause is an actual quotation.

The whole performance was a hell and damnation, take to cover, save your soul, *selfish* appeal of the hyper-evangelistic flavor, and all delivered with as resonant a voice, as fine a presence as Henry Clay ever exhibited. "Prepare to meet thy God!" was an injunction that dodged in and out among all his paragraphs, and I am frank to say that judging by the edges of the divine garments as they were exposed in the preacher's interpretation, I wouldn't meet such a God for anything on earth.

He was a cheap, police court judge, this God of his, and he frowned upon a humanity wholly guilty and quaking in its boots, waiting to be called to the dock. All the preacher's climaxes were built on the ultimate destruction of things. That splendid voice rose in colorful beauty as it spoke of the holocaust that shall one day be the sign that Christ has at last by his gospel conquered the world! I wonder what kind of Christlikeness such a sermon produces. I know its effect on me. It reminded me of the magnificent display of coffins in New York undertakers' show-windows. I never pass one of these exhibitions of grewsome finery but that an irresistible impulse comes over me to hurry up and die so as to enjoy one of these soft, satiny receptacles. And then I sober and say: "Heavens! those things are charnel-boxes for the dead! People are put there to rot!" Then I shudder and hurry back into glorious life again.

Yes, and I shudder at some of the incentives to religion. They may make people unafraid of death, but they make them afraid of life, and that is the crime!

If that preacher had murdered Murray and Webster in his speech, if he had boasted of never having seen a school-house, if he had garbled all theologies and had gargled all his scripture quotations, and yet had exhibited in reality some one of the great, lovable lineaments of Jesus, I should have loved him and told him so. I was hungry to the bone from feeding others, and I cared not for sauces and garnishment. I would have eaten the coarsest fare with relish, but a charger of chaff, dry and stifling, was handed me!

I began to look over the congregation. Only one man was trying to listen and the hand at his ear proclaimed him deaf. The other men wriggled from one uncomfortable position to another. The women, always heroic, behaved gallantly. A fellow and his girl held hands and giggled right through the final crush of things, two seats away.

And then I saw the man in the audience, with whom I began this recital. I swear I did not encourage him by look or gesture; I carefully concealed my feelings. His posture was one of impatience, the look in his face spelled disgust. A certain judicial pucker that involved brow and eyelids made me think of a magistrate about to sentence a rogue for stealing pennies from a newsboy. I knew what that man was thinking because I was thinking the same thing myself.

When we rose to sing "Shall we gather at the river?" (still running away from life!) I picked out the opening between verses one and two through which to make my escape. When I turned to go, my man was gone. I was really going to introduce myself and if possible, draw him out, but his speed exceeded mine and I lost him.

But I cannot get that man out of my mind. If I mistake not utterly, that man is the challenger of the Christian church of today, and particularly of the Christian ministry. We must hold him or we lose him and the many like him. Like myself, that man made no fantastic demands of the preacher. All he wanted was a semblance of reality in the stuff and the approach to it, something of common ground between himself and the preacher. That

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man was in church that day, not for a fortuitous electric storm from the blue, but because he needed somebody to put up a wireless pole at his feet to adduce the heavenly currents from above. He had to dodge, as I did, the fitful, pyrotechnic display, and refused to pray as I did, in the presence of this fake demonstration.

Of course all preaching is not of this sort. This was ignorance, but some high-brow stuff I have heard is just as deadly. My man in the audience went away irritated and chagrined, which means that he was hungry for the opposite of what he got. That is something. Many auditors go away without a feather disturbed, with no drop of acid to eat into their smug conventions of thought and ideal, go away fearfully polite and thanking the preacher for his "beautiful" sermon! Think of perpetrating a *beautiful* sermon!

It is trite to say it, but the church these seething days is on trial. And for Protestantism that means the pulpit, for Protestantism is built on preaching. The Reformation was the emergence of dynamic ideas, and discussion and revolution followed in their wake. Red-hot truths about liberty, about God, about the social order burned away old fallacies and a modern world was reared on the old site. When the cooling process sets in, it begins in the pulpit. Red hot lava is one thing; moulding cool lava into playthings is quite another. My man in the audience is the key to the situation. Lose him, and you lose the

day, for he represents the great majority of people who are fairly educated, who know average life and live deeply, who are conscious of frailty and welcome just rebuke and steadying, who are often puzzled about religion, who sometimes quite lose their way—and yet people who cherish the Christian ideals and long to be strengthened in them. What an opportunity! And what a responsibility!

This is the greatest age for preachers in history. From scientific laboratories and places of high reflection there comes, every hour almost, confirmation of many elemental truths of religion. Science and philosophy are furnishing us with a new apologetic in spite of our silly scratchings and scandal. My eye falls upon a newspaper at this moment. A famous novelist after several years of psychological study declares: "In all of its essentials my studies endorse Christian psychology and the biblical teachings regarding the triumph of the spirit over the flesh. Science and religious psychology are joined hand in hand in the new theory, the former proving what the latter contemplates." Out of the mouth of—novelists!

The average man is hungrier for a sane religion than ever. The broken world is suffering for the supplement of mending which only a gospel like that of Jesus can supply. Fellow preacher, what is the sermon about, next Sunday? Remember the man in the audience. He is a real man in an age of reality.

Harry Kemp: Carrying the Banner of the Social Gospel

By William L. Stidger

HARRY Kemp is always carrying the banner of the social gospel in the parade of life. He holds that banner high and its folds flutter in the winds of the dew-kissed dawn. Some of the rest of us, indifferent and listless, have had our souls shaken awake at the sight of that red banner of Christ's blood, stained by Him for humanity. In a poem under the name "Carrying The Banner" this poet pictures one of those innumerable men of the social need walking the streets by night:

I had no bed to go to and I had to walk the street.
I passed a lone policeman going up and down his beat.
A solitary cab whirled by and made a hollow sound.
I stamped my feet to keep them warm and tramped around and 'round.

A strangling icy fog dropped down and draped the town in white
As one would shroud a maiden perished e'er her wedding night.
I moved as in a land of ghosts. The wind went through my hair
Like the demons' fingers searching for some stigma there.
The moon hung watery and thin. The stars had faded out.
Amid a labyrinth of night I groped and groped about.
I moved along the water-front. I felt so small and lone
As I heard the great ships at the docks strain at their ropes and groan.

Has the church any message for that man who tramps

the streets at night? If it has not, then it has forgotten, that its Christ was a man who said of himself that he "had no where to lay his head."

Kemp's poem called "Nicodemus" pictures Christ as he was, a man whom the common people heard gladly and, to whom the common people came with certainty in their trouble and in their need of friendship:

And Nicodemus came by night
When none might hear or see—
He came by night to shun men's sight
And away by night slunk he.

He dared not come by light of day
To move where sinners trod:
He must hold apart from the common heart,
For he was a man of God. . . .

But the honest Christ, he walked with men
Nor held his ways apart—
With publicans talked, with harlots walked,
And loved them all in his heart. . . .

Came Nicodemus to Christ by night;
And long they reasoned, alone,
Till the old man saw the sham of the law
That turned his being to stone;

He tore the formal husks from his life;
He was born again, though gray.
And, erect with the youth of a living truth,
He dared the world by day!

"A Tramp's Confession" is a stirring human-hearted poem with a deep note of sincerity about it that wins our hearts. It starts off with a picture like this:

We huddled in the mission
Fer it was cold outside,
An' listened to the preacher
Tell of the Crucified;
Without, a sleety drizzle
Cut deep each ragged form,—
An' so we stood the talkin'
Fer shelter from the storm.

Then the mission folks sang their songs of God and angels and good and evil, and the tramp listened and stayed because it was warmer inside than it was outside. That was Christ's way to reach men. Christ fed their hungry bodies and warmed their cold limbs and healed their sick eyes and ears and lame limbs and then he preached to them the eternal healing. When will the modern church of Christ get back to his own simple method and learn to concern itself about how men live and toil and eat; and whether they eat or sleep or live?

So, when they called out "Sinners,
Won't you come!" I came....
But in my face was pallor
An' in my heart was shame....
An' so fergive me, Jesus,
Fer mockin' of thy name——

Fer I was cold and hungry!
They gave me grub and bed
After I kneeled there with them
An' many prayers were said.
An' so fergive me, Jesus,
I didn't mean no harm——
An' outside it was zero,
An' inside it was warm....

Yes, I was cold and hungry,——
An' O thou crucified,
Thou friend of all the lowly,
Fergive the lie I lied!

It seems that every poet who sees the social greed knows in his heart of hearts that some blaring, flaming day society will have to answer for it all. We have found this note in Markham's "The Man With The Hoe," and we find it here in Kemp's "Bread Lines":

Good God! What keeps men up so late
upon this dripping night
When every rain-wet paving stone shines
with its blur of light?

Then he pictures the bread-line, a common sight in our American cities every winter, waiting through the cold, drizzling night until dawn when the soup-kitchens open and the poor and starving are fed:

They turn and twist in silent line and shuffle hopeless feet
In solemn drear procession down the shadow-haunted street.

After his vivid, burning picture of this procession of shuffling feet he swings into an indictment of a civilization

and of a nation which, in Markham's words, "Allows these cruel poverties to live side by side with these cruel riches":

Ye masters, why must this thing be? Is this the exacted price
(This sordidness and misery and poverty and vice)
For every upward step man takes along the sunlit way?
Why must these edges of the night still fringe the rear of day?
The masters answer nothing: they will neither hear nor see;
They play, with men as checkers, at their game of usury;
They reap where they have never toiled, they sell the unsown grain,
They make the worker moil for them nor heed his cry of pain.
Their tasks are busy idleness which sow no good for men,
They spread their nets and catch their fish and spread their nets again——
But shadowy bread-lines throng my heart and whisper, stern and low,
'Some day they'll have to answer us, whether they will or no!'

Limiting Production

By William E. Sweet

ONE of the severest indictments which capital brings against labor is that it insists upon limiting production by any means within its power. The limitation of production is, to the employer, the worst crime in the whole category of labor abuses. That a man capable of 100 per cent production should produce at the rate of only 50 per cent is to the employer an unspeakable wrong, although he well knows that when the supply of labor is greater than the demand the employe can easily work himself out of a job.

What does the employer do under the same circumstances? For instance, when the demand for copper is so slight that its continued production would mean a loss, the mines are shut down. Whatever supply of copper is then on hand is pooled and the price thus stabilized. Because of conditions, hardly a copper mine in the United States has been operating for many months past. What has been done with copper has also been done with sugar through the operation of a commission in Cuba which has withheld the sugar from the market in order that the price might not fall too far below the cost of production.

The retail clothing business has also profited by the stabilization of production. Very few disastrous price cutting sales have been held. When the clothing manufacturers find the demand decreasing, they discharge their employes and limit production. The American Woolen Company in turn closes its mills until the demand increases. When the worker undertakes to stabilize the price of his commodity—labor—by decreasing production, he is accused of all kinds of perfidy. He seeks to stabilize wages by the operation of his union and the exercise of his only weapon, namely, the strike. The state of Kansas would take from him this weapon by the establishment of the industrial court. Under the stress of economic pressure both labor and capital seek to limit production in their own interest and both are engaged in the same practice.

In the process of liquidation labor suffers far more than capital because capital owns the means of production and labor is wholly dependent upon capital for a livelihood. It is true that capital has lost enormous sums in the past

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few months by liquidation but this is very small compared to the loss sustained by labor. Oil wells can be capped, coal mines can be shut down, sawmills can lie idle, but labor must live. Mouths must be fed and backs must be clothed. During unemployment periods physical suffering is severe but the fear and anxiety about the future cause the greatest suffering. Furthermore, many corporations take advantage of conditions of unemployment to press labor down to less than a living wage. During such times property becomes of far more value than human lives.

The only just solution of the problem of production is complete and full cooperation between capital and labor. A way must be found by which wages and production can be so stabilized that when demand drops off, both can be liquidated together. Nothing is gained by denouncing labor for adopting the very same methods for its protection which capital employs.

During the past several months labor has been heavily liquidated. It has accepted wages on the basis of a greatly reduced demand for manufactured articles. For instance, last July the steel corporation was operating only 29 per cent of its capacity and wages were cut accordingly. This corporation is now operating approximately 80 per cent of its capacity and recently raised the price of its product, but this has not been reflected in increased wages. It is probable that wages will not be increased until the men make an insistent demand, with the threat of a strike. A just method would be to increase the wage immediately when production is increased and keep on increasing it as fast as conditions permit. It is because labor knows how hard it is to get wages raised that any proposed reduction meets with such strong opposition. If labor felt that capital would always be fair with it and voluntarily increase wages when it should do so, as well as reduce wages when it must, labor would not be so arbitrary as it often is. Under existing conditions there is constant warfare from which there will be no relief until wages are adjusted equitably.

The Lion in His Den

By Lynn Harold Hough

THE Lion was holding in his hand a little brochure. Leaning toward him I read its title, "Philosophy and the Christian Religion." An Inaugural Lecture delivered before the University of Oxford on May 4, 1920 by Clement C. J. Webb, M. A., Fellow of Magdalen College and Oriel Professor of the Philosophy of the Christian Religion." On the table beside the bed were the two volumes of the Lord Gifford lectures by Webb: "God and Personality" and "Divine Personality and Human Life." Beside them lay Webb's little volume, "A History of Philosophy" published in the Home University Library.

"It looks as if you have found a new hero," I began with a good deal of banter in my tone.

"Not at all a new one," replied the Lion. "I began with Webb a good while ago. But only lately did I get into the Gifford lectures and now I have been going over the effective little history of philosophy again."

"You don't think that philosophy has rather worn thin then?" I inquired.

"Not when I have been reading Clement C. J. Webb," declared my friend. "In fact I feel that it's at the very beginning of some extremely promising service." The Lion waited a moment. Then he went on:

"You see Webb is an unusual sort of person. To begin with he is a man of letters to the finger tips. He has read widely and deeply and he has a wonderful feeling for a live and telling phrase. He knows how to command his reading for the purposes of illustration in the most natural and human way. You have the grace and the facile movement and the skill of a man to whom phrases are bits of marble to be carved into fine and finished form and all the while you have the close and masterful thinking of a highly disciplined mind trained for the tasks of philosophic speculation. It's a wonderful combination. And that isn't all. Webb is all the while watching the moving picture of life. He hears what people say. He sees what they do. And all this everyday experience of observation is bent to the purposes of his exposition. It makes philosophy seem wonderfully near to life. The Webb is always working on the assumption implicit and perhaps unconscious but none the less real and definite that every actual thing in human experience has rights which must be respected. He is all the while trying to be loyal to the physical facts. He is all the while trying to be loyal to the mental facts. He is all the while trying to treat faithfully the moral facts. He is held by a scientific conscience to a candid and fair treatment of the religious facts. So you come to feel at last that you are following a singularly honest and trustworthy mind."

"Isn't an Oxford thinker likely to be nearer to fifth and fourth century Athens than to twentieth century London?" The Lion smiled.

"Oh he does appreciate Plato and Aristotle and he has not failed to understand a few other Greeks. And perhaps he understands the twentieth century all the better for that. In fact there may be such a thing as understanding the twentieth century better than it understands itself. You see some of our bright young fellows are so busy interpreting our own time in the terms of itself that they have no standards and no basis of comparison. Sometimes they mistake movement for progress and conflagration for illumination. I do not fancy Webb is likely to make these mistakes."

"You incorrigible Victorian. How you scorn the world in which you live." I laughed back.

"I won't have it," frowned the Lion. "Stop calling me names. You think that when you have given a thing a name you have explained it. Sometimes you only show that you do not understand it. Besides I do not despise the time in which I live. But on the other hand I do not worship it. I pay it the high tribute of honest and earnest criticism."

"But about Webb—" I interrupted.

"Webb is a man of actual erudition," replied my friend. "He is a man of definite scholarship as well. And he can think with a clearness and a straight pursuit of his theme which delight the mind. He is as careful with his oppo-

ents as with the men whose positions he accepts. And step by step in the high argument he conducts the reader is led forward until at last the meaning of personality stands out in clear and sure perspective. Many a cobweb is disposed of and at the end you feel in definite possession of some structural certainties regarding life and religion."

"Does he do everything for you? Or does he leave anything for the mind of the reader?" I asked.

"When you read his treatment of the economic life, the scientific life, the aesthetic life, the moral life and the religious life, you will have an ample reply to that query," said the Lion. "The fact is he sets you going all the while. He gives you a little glimpse of no end of vistas. But he leaves you to become their explorer."

"If all that is true I have an engagement with Webb," I replied. "Who did you say publishes his books?"

The Human Cost of Cutting Wages

WAGES went up during the war and must, of course, in the general deflation now come down. Labor, like business of all descriptions, is protesting the decreases, but as is usual in comparisons between labor and business the facts regarding wages are made public to everybody while the facts regarding profits and losses are not. Thus the public has little chance to know where equity lies.

In England the wage scale is back to 1918 and because of the great amount of unemployment is dropping more rapidly than the cost of living. With the high taxation and the general breakdown of international trade, together with the power of the conservatives in Parliament, there is little hope that British labor will hold any gains made in the standard of living during the war. Frank Vanderlip, the American banker, sees nothing ahead for British labor but a sacrifice of the standards gained in the past generation unless something heroic is done to repair the economic breakage in Europe. The Liverpool Post reports that the wage fund of labor in the United Kingdom made a gain of 6,000,000 pounds per week in 1919 and 1920, and has lost in the last year more than 7,000,000 pounds per week off its pay-roll.

* * *

Pre-War Wages

Before the war the wage of the masses of American wage earners was found to be as follows:

In 1910 the Federal Census report gave the average annual wage in manufacturing as \$517.91.

In 1912 Streightoff, of Columbia University, found that 60 per cent of all adult male earners were earning less than \$600 per annum, and 90 per cent less than \$1,000.

In 1915 the Industrial Relations Commission reported that three-fourths of all adult male wage earners engaged in mining and manufacturing were earning less than \$750 per year, and that one-fourth of our labor was paid less than \$500 per year. Their conclusion was that one-half of the families of American labor were on a deficit wage.

In 1915 King of the University of Wisconsin estimated that the average family income for one-half of all the wage earners in America was under \$800. At that time \$800 was a minimum living wage.

In 1917 the studies of Lauck and Sydenstricker revealed the same relative situation, although both the wage and cost of living had increased.

In the six years from 1913 to 1918, though breaking all production records, the average annual wage of all men working in and about the coal mines was only \$873.00. Will the American standard of living be lowered to a level below that of pre-war days through deflation plus unemployment? The cost of living, according to the department of labor, is 44 per cent above the pre-war cost.

* * *

The Wage Cuts

Just how far wages are being depressed below that level we do not know at present, but the United States Railway Labor

Board states that the average daily rate of pay for all grades of work on American railroads is now \$4.54 as compared with an average of \$2.87 before the war raises were given. This means that the railroad workers, concerning whose wages so much is being said, are earning 60 per cent above pre-war wages, while the cost of living is 44 per cent higher. For every engineer who receives a large wage there are ten railroaders who get small wages, and these men have suffered the heaviest reduction.

The average annual earnings of the soft coal miner for last year were at least one-fourth less than during war times, and his highest raise during the war fell at least 20 per cent below the rise in the cost of living at the time the raise was given. Here we are speaking of the skilled miner only and not of all mine labor.

The thousands who work in steel are now receiving from 25c to 30c an hour as against 42c per hour during the war and are working only from one-half to two-thirds as many hours. Their wages kept full pace with the increase in the cost of living, but the drop now is far below the decrease. In packing, the average wage for 65 per cent of the workers is now around \$18.00 per week. If they work fifty weeks per year their annual income will be an average of \$900. If the minimum cost of living before the war was \$700 it should now be \$1,008 to maintain even the same low standard. The textile workers were among the lowest paid before the war. They are now out on strike to prevent thrusting their wages back to pre-war levels.

Four hundred thousand employees in engineering trades in England recently went on strike against a second reduction in wages. They had accepted a cut of 16 shillings 6 pence a week and were striking against a further reduction of 10 shillings. This would leave them a wage of 2 pounds 4 shillings per week. An English writer tells us what sort of a living this would afford. For rent for a family \$3.25 per week, for coal and gas \$1.15, for clothing \$1.40, for food \$4.00 per week, leaving the balance of less than \$1.00 per week to cover church, unions, recreation, illness, savings, etc.

While we have no such knowledge of profits and losses in business as we have in regard to wage scales, without doubt the great mass of the smaller business and some of the larger have been suffering losses under the deflation. There is, however, just as little doubt that most business made from good to large gains during the war. If extra profits were made during the war business, of course, should be willing to strike an average on gains and losses.

* * *

War Profits

While labor made large gains in the wage scale during the war it was only certain types of skilled labor that profited very largely over and above increases of the cost of living. The cream of skilled labor in steel made wages from \$8.00 up per day, but these men did not strike. We are concerned with the hundreds of thousands in these great basic industries and not the exceptional small class of skilled workers, whose wages

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are always quoted to us by those who lay all our ills to the cost of labor.

The workingman is inclined to look at such figures as the following when he thinks of the relation of his wage to the general profits of industry in America.

General Chemical declared a stock dividend of 20 per cent, the second made after such dividends were exempted from the income tax by the U. S. Supreme Court.

The Crucible Steel Company declared one stock dividend of 50 per cent after paying good dividends.

Libby, McNeal & Libby, makers of food products, declared a like stock dividend.

The May Department Stores gave a stock dividend of 33 1-3 per cent after paying an 8 per cent annual dividend.

The coal business of the nation took a half-billion in war profits, according to Jett Lauck, special economist for the railroad brotherhoods.

Some 400 corporations mining coal reported profits ranging from 15 per cent to 1,000 per cent.

The largest woolen manufacturing corporation multiplied its annual profit over pre-war years by six, and one of the largest clothing makers in the country multiplied theirs by three.

The American Woolen Company, according to the Department of Justice, cleared 400 per cent in 1920.

The United States Steel Corporation made a net profit of nearly a billion dollars after America entered the war.

The Standard Oil Companies distributed just under a billion dollars profit in the last decade.

The Woolworth Ten Cent Stores cleared \$'3,000,000 last year after paying all costs and taxes. They pay a low scale of wages.

Basil Manley, joint chairman of the War Labor Board, uses government documents to show that during the war meat packers made at times as high as 4,000 per cent; woolen mills 1,770 per cent; furniture manufacturers 3,295 per cent, and many clothing and dry goods stores as much as 9,826 per cent. He says very few of the great industries manufacturing the neces-

sities of life cleared less than 100 per cent at one time or another during the war. He cites the figures from 809 contractors and construction companies of which 154 made profits of more than 100 per cent on their capital.

Representative Hull of Tennessee, one of the financial experts of congress, declares that the corporations of this country after paying all taxes, made a net profit in the four years of the war of \$34,000,000,000.

Prof. David Friday, noted economist of the University of Michigan, says that business capital in this country added \$8,000,000,000 to its possessions last year notwithstanding the hard times.

* * *

The Contrast

The above figures on profiteering do not, of course, mean that all business prospered in any such manner. We report it here as a striking contrast to the wage scales of that two-thirds of labor which always has too little. It is always objected when such contrasts are made that even if you divide up all the profits made above 7 per cent it would not add any great sum to the average annual wages of each family of the working class. Of course, we are not arguing for any leveling down of this type. Business enterprise will not thrive if any such maximum as 7 per cent is fixed, but we are simply showing the contrasts between the wages of multitudes and the profits of a few, many of whom today are leaders in the crusade that would make us believe that prosperity waits upon nothing but a deflation of wages.

The division of such excess income would not answer the need, but suppose to a better division of income on capital were added all the saving that would arise from the elimination of luxuries and excessive expenditures, and then put all who live without producing to productive activities. It is safe to say there would then be enough that none need live on a deficit. So long as 2 per cent of the people own and control 60 per cent of our wealth and two-thirds of them have not enough capital to make investments of any kind, we shall face gross disparity between the standards of living among the wage earners and that of the upper middle and wealthier classes.

British Table Talk

London, Easter, 1922.

EASTER-TIDE falls upon our countryside not yet escaped from the austere rule of winter. By the calendar it is a late Easter; by the evidence of trees and meadows it seems early. Still, the leaves of the chestnut are uncurling and the cuckoo has been heard, and any warm morning we might waken to find that spring has arrived. But the setting of Easter, whatever it may be, cannot take from the beauty and glory of the festival of life eternal. In Africa, it falls in autumn, in England in spring, but it always brings "glad confident morning" to the spirit of man. There is much to depress the observer, who lives only in the moment. The last message, heard from Genoa, seems to forebode something less than we had hoped. In his opening words Mr. Lloyd George spoke the mind of his countrymen, who desire nothing more than an end of the "snarling," which has filled the councils of Europe. We had hoped and still hope that "Genoa" may do what "Versailles" should have done. We have left "Versailles" behind, all of us. But the last news received does not encourage extravagant hopes. Yet however much present hopes may fail us, at Eastertide, we are not confined within them. "Since we believe that Christ died and rose again, it follows that"—we cannot doubt that his rule must come.

* * *

Christian Principles in Industry

The Bishop of Manchester has been speaking with his cus-

tomary persuasiveness upon the task of the church and upon the practical problems in our industrial life which wait for the relevant word of the church. Here is a charge he makes:

"Eighteen months or two years ago in a boom, many concerns were sold at an inflated value. The people who sold knew the value would very soon come down; the people who bought, being outside and not inside, had not the same knowledge. Now, by the standards that are at present accepted, it is legitimate in the commercial world, apparently, to sell something which you know has not got the value it looks as if it had,

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WILLIAM E. SWEET, Denver layman and prominent political leader.

LYNN HAROLD HOUGH, pastor of Central M. E. church, Detroit.

and to be ready to appropriate that value from the other man as the price of your superior knowledge over his ignorance. In other dealings of life that is regarded as dishonorable. Why should it not come to be so in commerce? Why should not a man who is selling be on his honor to say what the thing he is selling is really worth, instead of being able to get all he can out of the ignorance of the buyer? At the present moment the situation is that, prices having fallen it is impossible to go on with production and the marketing of goods except at a severe loss, in view of the prices that were lately paid when concerns changed hands."

The "man of business" will smile no doubt; but it looks sometimes as if such men have not made a brilliant success of "business"; and it is just conceivable that there may be some practical common sense even in a Christian method of approach.

* * *

Special Services

The season before Easter provides many occasions for the churches to awaken the hearts of their people. London has a great variety of teachers and preachers speaking to the soul. There is always the way of music, which becomes more favored every year. The one outstanding change which strikes me, as I recall the time when I left school, is the rise of Bach. There were always enthusiasts who loved Bach; but today in London it is hard to find a seat an hour beforehand wherever he is announced. This change must surely bring some hope to those who are tempted to despair of the great body of their fellows. It is true that there are hosts who prefer the cinema to the National Gallery, and the latest comic song to Brahms; but there are a great company who have only to be offered the real thing and they will seize it as those who find great spoil.

Among the great evangelists who have visited London must be numbered such men as the Rev. Lionel B. Fletcher of Cardiff; he has won for himself a great place among our Congregational churches—a great-hearted, powerful winner of souls. Among those who live in London no one should forget Dr. Orchard. Those who are disposed to find a formula for him, must not forget that, although a "catholic," he is no less an eager evangelist. During Lent he has held a series of simple evangelistic services, in which he has made a moving appeal for decision.

On Sunday night there was an invitation to something of the nature of a penitent form, Dr. Orchard urging those who felt impelled to some act of decision to come out after the service and kneel for a few moments at the altar steps. He reminded them that it might be pride which was keeping them from faith, and that St. Paul would not have minded coming and kneeling there, nor Dante, nor St. Thomas Aquinas, nor St. Francis.

It is never easy to find a formula for a teacher; the more living he is the more readily will he escape over the barbed wire of our definitions.

* * *

Calling the Righteous to Realization

Two books I have read this week raise the same problem from different angles. My friend, Dr. Littleton, in his admirable "Letters on Education," discusses the mysterious power possessed by the ordinary English Christian of "deeply believing and stoutly professing great imperishable principles of conduct, and then in his professional life, his surroundings, his talk, his walk, his dress, his pains, his pleasures, and even in his conceit, his cruelty, his sorrows, flatly and complacently contradicting all that he knows to be true within him and without." He shows how this fact must be faced in our national education, on which no one can speak with more authority. In the other book, "Heaven and Charing Cross," the youthful enthusiast, Martin, says: "The world is full of people whose shoes I'm hardly good enough to black who have come to this—they're saying words without conviction, words they believed in once, to ears that listen without hearing. Why don't you know how difficult it is to make a thing come home to you that's too

familiar? To call the righteous to realization rather than sinners to repentance is the real job just now. The sinners have been told so often. They know all about it, mostly. It's we smug, harmless people, who just aren't doing any wickedness when we might be lifting up the world, laying it nearer to the feet of God." On Easter Day when such words are read they produce a conviction of sin. Are they not just? Is not the average Christian content to accept a dull and drab compromise instead of a gloriously free and splendid life? When we can say of the commandments "all these have I observed from my youth up," we are only on the threshold of the great adventure of Christian faith.

* * *

And So Forth

By the time these words appear the May meetings will be in full swing. The missionary societies will meet for the most part with the financial shadow upon them. My own society, the L. M. S., must report a deficiency in financial support, but in nothing else. Dr. Selbie will be its preacher this year, and at the annual assembly the mission field will be represented by Dr. Ruth Massey and Mr. Abel; the home side by Dr. Nelson Bitton, the chairman of the board, the Rev. George Barnett of Liverpool, a tried friend of the society, who will preside, and also by Mr. Lionel B. Fletcher, of Cardiff. . . . The death of Mr. Thomas Burt must not pass without mention. One of the old school of labor leaders, he made his way from the lowest rung of the ladder to a post in the liberal government of 1892, and a privy councillorship. He became through his study a finely-educated man; but he owed the position he held in Northumberland most of all to his study and noble character. The labor movement swept by him before the end of his public life; but it will be well for any party if it can contribute to the life of the nation men like Mr. Burt. . . . There is a fine article in the library supplement of the Times for last week upon "The Dying Life of a Poet." There is much in it that should be read by all who think seriously of the Christian message. . . . A popular vicar in northwest London is calling together his parishioners to discover why the church leaves them cold and bored. The peculiarity of the conference lies in the fact that only those over eighteen and under thirty were invited. The difficulty in all such conferences is to get the right people to speak.

EDWARD SHILLITO.

CORRESPONDENCE

The Cathedral of St. John

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial on the cathedral of St. John the Divine with mingled feelings of surprise and regret—surprise that a journal usually so well informed as The Christian Century should have so completely misinterpreted the ideal of those who are responsible for the erection of the cathedral, regret that in the exercise of its legitimate function of criticism it should have found it necessary to disparage those who have given generously to the work. The editorial begins by criticising the project because it is "the work of a section of one of the denominations ranking in numbers far down the list of American churches. It is the conception and embodies the labors of a minute minority of a minority even of our ecclesiastically minded, who in their turn are a minority of the population of the United States."

One might ask the writer what great movement that has won the suffrage of mankind ever began in any other way. What is the community church in which The Christian Century is rightly so interested but the conception of a minority? That is no reason why it ought not to be approved and why it may not ultimately prevail. But the real reason for the criticism is that in the opinion of the writer the cathedral is "sectarian propaganda, the religion of a few magnificently blazoned to

seduce the multitudes." I am not in the confidence of those who are promoting the cathedral and have no right to speak in their name, but as a member of another communion, who has enjoyed the hospitality of this great church, I feel justified in protesting against such a misrepresentation.

Among the earliest givers to the cathedral was a well known Presbyterian elder, not known for his devotion to liturgical worship and utterly without sympathy with sectarian Christianity. I cannot speak with authority as to this gentleman's reasons for making the gift, but I see no reason to question the story which has been told me. "You are asking me," he is reported to have said to Bishop Potter, "to contribute to a fund to erect a cathedral which will belong to the Episcopal church and be under its sole control. I cannot do it." "I ask you to give," said Bishop Potter, "because long before the cathedral has been completed, the movement toward Christian unity will have advanced so far that no church would dare to regard such a building as its own alone. We are building not for ourselves, but for united Protestantism, but if we do not begin to build now, we shall not be ready when the time comes."

The good time to which Bishop Potter looked forward has not yet arrived, but so far as the cathedral is concerned, his prophecy is already beginning to come true. During holy week a little company of women met in one of the chapels of the cathedral of St. John the Divine to spend a quiet day in meditation and prayer. They were officers and members of the Young Women's Christian Association, an organization in which the practical working religion which is characteristic of our American Protestantism finds one of its most signal illustrations. Yet they realized that man does not live by work alone and so they had determined to take a day out of their busy lives to be alone together with God. Members of many different communions, they wished to meet in an environment which would suggest to them the catholicity of their religion and in the cathedral of St. John the Divine they found it.

It was my privilege to have part in that service. As we met in that quiet room to lift our hearts to God in prayer we were conscious of a great company, unseen by mortal eye, on whose behalf we had come, women in industry, struggling to hold their place against the competition of men; students in our women's colleges, trying to find room for faith in the new strange world that science has made; young wives and mothers in China, India and Turkey, slowly emerging from the seclusion in which they had been confined for centuries; women of every age and race and class whom we were trying to help to a larger and more satisfying life, and here as we knelt before God in this quiet cathedral chapel we were conscious of receiving the strength we needed for our task.

Four years before a great throng filled the same cathedral and many hundreds were turned away because there was no room. They had come to attend a service on behalf of the General War-Time Commission of the Churches, the body through which our united Protestantism found common expression during the war. More than thirty different communions had united in the enterprise in the interest of which that great company had met. The spokesman of the meeting was Dr. Frank Mason North, the President of the Federal Council of the Churches, to whose initiative the creation of the General War-Time Commission was due. Some setting was needed which should fitly symbolize the union of which the commission was the expression, and in the cathedral of St. John the Divine we found the environment of which we were in search.

The critic is disturbed because the inspiration for the cathedral has come from the old world and not from the new. American religion, so he contends, the religion of democracy, needs for itself some form of outward expression different from that of the older religion. No one would rejoice more heartily than the writer to see great temples arising that would express in fitting form the new lessons and ideals which God has been teaching the American people during the last generation. But, great as America is, it must not be forgotten that it is only a part of humanity, and important as is the age in which we live, in the eyes of the God of all the earth, it is but as yester-

day when it is passed and as a watch in the night. Christianity is an ecumenical religion. Much as we have learned, we have not yet outgrown the Bible nor the Jesus of which it speaks, and surely the effort to embody in the physical edifice which is to express our common Christianity the best that has come to us from the older religion of which American Protestantism is the daughter, cannot be dismissed as unworthy.

It may be that the hope which led this generous Presbyterian to make his gift will be disappointed. It may be that the movement toward Christian unity, of which the meetings to which I have referred are isolated expressions, will fail of its fruition. It may be that the effort to create in our American cities great centers of organized religion in which all the beauty of form and color which art can lend will be used to uplift and inspire the spirits of men will find no general response and that the effort which has been expended to erect them will go for naught. It is well that we should be reminded of the limitation which our present denominational system puts in the way of a full Christian catholicity and of the danger of making the imitation of the art of other ages a substitute for a free and vital religion of our own. But of this I am sure, that an enterprise into which so much earnest prayer and generous hope have been put as have inspired the building of the cathedral of St. John the Divine, must command the sympathy of every lover of a forward looking and inclusive Christianity such as The Christian Century has shown itself conspicuously to be.

New York City.

WILLIAM ADAMS BROWN.

A Word of Dissent

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading your publication for about six months, and have been enlightened by the editorials that have been published in it. I have quoted these editorials, as well as the articles, a number of times from the pulpit. But let me say right here that I do not agree in any essential point with your policy. I am what you would call a fanatic, I suppose, because I hold to the verbal inspiration of the scriptures; the virgin birth of Jesus Christ; his substitutionary sacrifice upon the cross; salvation by the shedding of his blood; his bodily, premillennial return to this earth. Now that I have stated my doctrinal position, I can go on and explain my reason for writing this letter.

It seems to me to be the part of a Christian paper such as yours to show at least the tolerance of the Founder of Christianity. While we will all have our differences of opinion, none of us has any more revelation than the other. We all have God's holy word, and that is all we do have. Anything else is *not* his word, and cannot be accepted as such.

Now, as to specific cases. You have unmercifully attacked Mr. Bryan for his stand in support of the Bible as the word of God, and as disproving the Darwinian theory of evolution. He has a right to his opinion, and should not be attacked as a fanatic by a paper which claims to be Christian. No doubt, from his viewpoint, from what I gather from the lectures I have heard him give, he believes you are equally fanatic.

What Mr. Bryan stands for, as I see it, is a reaffirmation of the faith once for all delivered unto the saints. That faith has kept the world for two thousand years, and you cannot point to one characteristic in the lives of individuals that is better than it was when our mothers listened to our prayers as we knelt at their knees. Morality was not lax then as now. Crime was not rampant then as now. It is quite true that we have advanced in the way of having had great reform laws written on our statute books, but have these reforms helped the individual to live a cleaner, more pure and useful life? I think not, from my personal observation. In fact, the preaching that the social gospel will save the world has so blinded the people that they are going into sin which they never thought of when such men as Jonathan Edwards, DeWitt Talmage, Charles Spurgeon, Moody, Finney, Whitfield, were preaching an individual salvation, and an individual damnation. I believe, and my belief has had ample

demonstration in the lives of men today, that the only preaching that will save the world from the awful mess it is in today is the preaching that will make men conscious of their guilt before God, and the hell that yawns for the one that refuses to repent and plunge into the everlasting flood that flows from Calvary, to wash men white, and to present them spotless before the throne of God. I have seen countless men and women saved by this, the only gospel, but I never yet have seen or heard of a man or woman who was saved by the social gospel, so-called.

Chicago

GEORGE L. WILLIAMS.

For the Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: As a new subscriber to your paper, I want to express my surprise at the article in the last number, "Do we need the Cathedral of St. John the Divine?" In a city where so much of material show is evident, and foolish pleasure, where the avenues are crowded with palaces for selling automobiles, gay clothes, all the accessories of wealth, shall the church of God alone be placed in inconspicuous by streets, and furnished with plain, unbeautiful surroundings? And to speak of its ministrations as "husks" is indeed to show a narrowness little in keeping with the very broad and liberal spirit of your paper!

From that pulpit a spiritually minded man is giving inspiration and gospel truth to hundreds who listen to him from week to week. I have heard one of the most powerful sermons on Christian unity by a minister of the Methodist church, and the bishop of the diocese, like his distinguished predecessors, stands for the fundamentals of Christian faith, and service. In its wide and varied application to modern life and needs, no church surpasses it.

We certainly do need the cathedral, with its beauty, its message, and its untiring service for mankind! I speak from a manifold experience of help from its services, although I am not a member of that communion.

New York City

HARRIETTE J. SYMS.

THE SUNDAY SCHOOL

Proving Our Love For the Bible *

JOSIAH was another good king. Two outstanding events, religiously, characterize his reign; he destroyed the temples and altars of the idol-worshippers and he discovered the book of the law. Here is presented a proper balance. If you destroy, you must put something better in place of that which you took away. If you grind the idol into dust, you must present the Spiritual God; if you take away the idolatrous ritual you must put the good book of the law in its place; this Josiah and his faithful priests did. In cities and in rural communities we are witnessing the building of a large number of parish houses and community centers. The church destroyed the saloon and now the church must provide some good social center, for the saloon was the poor man's club. There was found warmth, light, fellowship and often a free room for the union to meet in. The church has the opportunity of its life now to become the social center of the community. Next to the Madison Avenue Presbyterian church in New York stands an eight-story community house. It is right on the edge of the poorer district. That great house is like a bee-hive, filled with community life. From the basement kitchen to roof-garden it swarms with activity. In mid-summer when I was there four hundred people were attending each night an evangelistic meeting on the roof! We oppose dance-halls, but some of my religious neighbors supervise dances for their young people and I cannot see any religious deterioration in such churches. It is easy to be iconoclastic; to go around with

a battle-ax taking swings at every thing; this is not hard. To overcome evil with good is more difficult—and more scriptural.

Perhaps if we would chain the Bible in our churches again the people would come to appreciate it more. If the Bible could be lost for ten years and then suddenly discovered what emotion would be expressed! The Bible has become so common that it is neglected. It has been estimated that in eight million homes the Bible cannot be found—that would seem to be conservative. In how many homes is it daily used? If we had the statistics on this we would be shocked indeed. Many people do not look in the Bible once a month. Many people who would fight and die for some theory about the Bible or supposed to be derived from the Bible, rarely read the book itself. They read denominational papers!! The way to prove your love for the Bible is to read and study it. The Bible is called the bread of life. Suppose I were invited out to dinner in some home where the woman makes her own bread. (Is there such a place any more?) Suppose there is brought in a great, brown loaf, fragrant in its perfection. Suppose I sit there and rave over that bread but never eat a mouthful. Would I compliment that bread and would I gain any strength? The best way to prove your appreciation of the Bible is not by talking about it in prayer-meeting, but to quietly read and master it. The Bible is the water of life. I know a harvest field which has in one corner a wonderful artesian well—the water gushes out constantly in a life-giving stream. The paths of the live stock lead to it. Suppose that in the mid-afternoon of an August day I should lead the harvesters over to that well, and should stand there, with the cup in my hand, orating about the properties of that pure and sparkling water—never offering a cupful to the tired and thirsty men. This is what many preachers seem to be doing.

I know a minister who for thirty-five years has stood in one pulpit; he never held another pastorate; all his great life has been lived in this one community. He cares little for denominational lines; he is a leader in community efforts; his impress is distinctly spiritual; every Sunday he climbs his pulpit stairs, opens the book with a beautiful reverence, and preaches the great messages of life as though he considered them very words of God. His church abounds in good works and his people, becoming like priest, are noted over the city for their good and generous works. This man preaches the Bible. Out in the country an old man sat by his fire of coals. Upon his knees was an old, brown-leather-covered Bible. The pages were yellow with use. It was bed-time. He closed the book lovingly and said: "Well, Father, we're on good terms yet." What more eloquent prayer? How shall I show my love for the book of books? By reading it, by studying it, by teaching it—yes, and most of all by living it. JOHN R. EWERS

WILLIAM L. STIDGER

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Controversy Over Academic Freedom

A storm has arisen at Clark University over the recent action of President Atwood in closing a meeting in one of the university buildings at which Scott Nearing was to speak under the auspices of the Liberal Club. The action of the president was at once endorsed by Rev. Benjamin F. Wyland of the Union Congregational church and Rev. James E. Wagner, pastor of Trinity church. The students did not see the matter in this light, however, and the membership of the club was tripled in three days. Declaring that collectively they did not stand for the doctrines of socialism, bolshevism, communism or anarchism, they nevertheless insisted that "Clark University ceases to exist as an institution of higher learning when it is deprived of those peculiarly characteristic principles enunciated by its benefactor and founder, Jonas Gilman Clark, and carefully nurtured by its former president, G. Stanley Hall, throughout its previous existence." President Clark asserts that the university stands for the unlimited freedom of its teaching staff, but insists that as a custodian of the undergraduate youth of his institution he should not permit lecturers in the university halls that are dangerous to youth.

Presbyterians Get Ready for Des Moines Meeting

The General Assembly of the Presbyterian church in the U. S. A. will be held at Des Moines beginning May 18. Among the matters to be discussed at that meeting will be the admission of women as deacons. This matter has been submitted to the presbyteries. The latest returns show that 170 presbyteries vote to admit women to be deacons while 39 vote adversely. The vote of the presbyteries on the matter of a two year term of commissioners to the General Assembly shows that the proposition was turned down by a majority of 180 to 23. Some are asking that the General Assembly be reduced in size to about one-half so its meetings may not be so costly. Some presbyteries are sending in overtures that the General Assembly warn the church against the use of "the shorter Bible" as being dangerous to the faith of the young people of the church. The sessions this year will be enlivened with keen debate upon questions of policy.

Dr. Rice of Detroit Speaks in Chicago

One of the most popular ministers of Detroit is Dr. M. S. Rice, pastor of the North Woodward Avenue Methodist church. He addresses great throngs of people in his church and carries on a social program of large significance. His fame has reached Chicago long since, and when the final ministers' meeting was held in the old First Methodist church of Chicago previous to wrecking the building, Dr. Rice was sent for and addressed the ministers on "A Mighty Task

Ahead." The Chicago Methodists will make considerable progress this year on their great new building in the loop.

Berkeley Has a Sunrise Easter Service

Easter is observed at Berkeley, Calif., with a proper sense of its importance. The Federation of Churches arranges a sunrise prayermeeting each year which is attended by people from all the churches. This year the service was held on Cragman Rock at the break of day, and hundreds of church-goers took their automobiles out to this vantage point where the morning sun may first be seen. The Easter message was given by Rev. Oswald W. S. McCall, pastor of the First Congregational church, who came to America recently from Australia.

Chicago Church Federation Votes for Amnesty

The Chicago Church Federation is now on record in favor of granting amnesty to the political prisoners of the late war. The resolution was presented earlier in the year, and held up pending information. It was presented again on March 27 and passed. The resolution cites that the release of Mr. Debs has resulted in a great decrease of complaint on the part of the discontented, and that the release of the other prisoners who were convicted en masse for violation of the espionage act would result in a similar decrease of discontent. The president is urged to grant a general amnesty to all political prisoners of the war period such as has been given in every country of Europe and in Canada. Copies of the resolution were sent not only to the president but to Secretary Hughes, the Attorney General and to the two Illinois senators.

Methodists Vote for Hymns of Other Communions

Though the contribution of the Methodists to the hymnology of the church is a significant one, Trinity Meth-

odist church of Springfield, Mass., in a whole month of voting for their favorite hymns selected the Unitarian hymn, "Nearer My God to Thee," as their first choice, and the second choice was "Abide With Me," written by a curate of the Church of England. The only Methodist hymn in the list of the best hymns was "Day is Dying in the West." Other hymns in the list of ten were: "America the Beautiful," "Faith of Our Fathers," "Lead Kindly Light," "Jesus Saviour Pilot Me," "All Hail the Power of Jesus' Name," "Jesus Saviour, Pilot Me" and "Rock of Ages." Two of these hymns were written by Roman Catholics.

Physician Will Address Seminary on Commencement Day

Fundamentalists have probably done the world a real service in reviving the discussion of the relation of science and theology. In many sections of the country the religion implication of the evolutionary hypothesis is now being discussed. Crozier Theological Seminary, a Baptist institution at Chester, Pa., has secured Dr. W. W. Keen of Philadelphia to deliver the commencement address this year. Dr. Keen announces the theme: "Science and the Scriptures." He will deal mainly with the relation of the doctrine of evolution to the Christian faith.

President Harding Life Member of Bible Society

President and Mrs. Harding are now life members of the American Bible Society. A short time ago a friend of the society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stating that she was anxious to have the president and his wife members of the society. This desire was communicated to the presi-

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dent and was graciously accepted by both Mr. and Mrs. Harding. A committee of the society went to the White House and presented in a formal way a certificate of membership to the president. The committee was headed by the secretary of state, Mr. Hughes.

Presbyterian Vacation Schools a Feature Again This Year

The daily vacation Bible school movement is making rapid headway in the Presbyterian church. In 1918 there were only 52 schools with an enrollment of 3,250. Last year there were 750 schools reporting to Presbyterian headquarters with an enrollment of 100,000. It is interesting to note that in 134 Presbyterian churches of the land there are in addition week-day courses in religion throughout the school year. Already the organization of the daily vacation Bible schools is being pushed for the new year.

Man Arrested for Threatening Anti-Saloon Leader

The newspapers announced recently death threats against Rev. W. H. Anderson, superintendent of the Anti-Saloon League of New York. Mr. Anderson has been annoyed by threats for a long time, but the most recent one threatening him with death. The postal department of the United States was notified and it is now alleged that the sender of the death threats is discovered. He is said to be a newspaper writer by the name of John G. Sutherland, employed by the Wall Street Journal. This man is being held under \$10,000 bail, and will probably employ his literary ability in some other direction in the future. Threatening a man like Mr. Anderson is a futile business anyway.

Will Not Use School Building for Anti-Religious Propaganda

The New York school authorities refused the use of the school buildings to some anti-religious people who wished to stage a demonstration against belief in Bible truth. As a result of this action of the authorities there is a great outcry among certain self-styled liberals. Had permission been asked by the church people to use public property in an evangelistic campaign, these same liberals would have insisted that the Christians be shut out. All of which indicates something of the nature of the liberty which is believed in by certain liberals.

Bible Not Yet Translated in all Languages

Parts of the Bible which have been rendered into 650 languages and dialects are a very effective testimony to the diligence of the various devoted men and women of the Bible societies of the world. However in only 150 of these languages and dialects is there a complete version of the Bible. In 500 others large portions are yet to be translated. At this time translation work is being done in 40 different dialects. The phonetic script has done more than any other one thing to make the Bible accessible to millions of people in China for it is quite as easily learned as our western system of writing,

and opens up to millions of illiterates in China new possibilities in the way of religious instruction.

Death on the Dance in Georgia

In most cities it would hardly be possible to secure a unanimous judgment from a group of Christian leaders on the recreation question. This has been accomplished, however, in Decatur, Ga. A group composed of Presbyterian elders, Methodist stewards, Baptist deacons and (mirabile dictu) Episcopal vestrymen pronounced against the dance in scathing terms. The deliverance has been printed and circulated as a tract both in Decatur and in Atlanta. These men say: "We, the following church officers in Decatur, Ga., wish to express our united but indi-

vidual opinion that the promiscuous sex contact to the modern dance is not only not helpful to the Christian life, but tends to immorality and to the breaking down and setting aside of the higher moral standards, and should therefore not be countenanced by those who have accepted Christ and are striving to live in accordance with his principles and teaching."

Congo Missionaries Send Emissary to Europe

Six denominations of missionaries working on the Congo are now united in an organization called the Union Mission House. This is a new cooperative venture comprising a hostel, a transport and a fiscal agency which has made a beginning with an investment of 300,000 francs.

Milwaukee Ministers Honor Colleague

SOME large cities have no outstanding pulpit voice. The mediocrity of the sermons are a great hindrance in the way of Christian progress. It is not every city which like Boston has a Dr. Gordon who can interpret the deep things of God with compelling power. Not every city has a Dr. Fosdick as does New York. Dr. Tompkinson in Philadelphia, Dr. Hough in Detroit, Dr. Shannon in Chicago and others keep alive today the great traditions of the pulpit. Milwaukee boasts herself as being among the cities which have an outstanding interpreter of the word of God. Dr. Charles H. Beale, a veteran minister of the city, is acclaimed by his fellow ministers as being a man to rank with the other men who have just been named.

Recently the Milwaukee clergy assembled to hear an address on the theme, "Experience of Forty-seven Years in the Christian Ministry." Thirty ministers were present to hear the address and they sat about a table as Dr. Beale spoke out of the assurance that is born from long experience. He reviewed how he entered the ministry, "not by stepping into a college as into an elevator and being swung into a profession; instead, without the help of any educational institution, he toiled his way up and mapped out his own paths." When he took his examination with the class that filed from the academic halls, he was able to hold his own against any of them.

Particularly interesting was the account the veteran preacher gave of the great waves of thought that have rocked the gospel ship during the years. The Andover controversy was given review. He told of reading an address of Tyndal setting forth the new scientific views and lying awake all night afterwards. The militaristic movements of the age he has depicted as dangerous to the very existence of the Christian church. After a survey of the various thought movements of a half century the great preacher observed that these movements come in every age, and the men of the pulpit must be competent to meet them and give them interpretation. He gave this advice to the younger ministers, "Stick to the middle of the road and pass on the great

tradition." Of all the movements of fifty years he insisted that the scientific movement inaugurated by Darwin, Huxley, Tyndal and Spencer was the greatest of them all. He said, "The minister's soul must be an emporium into which the specialists pour their discoveries; it is the minister's business to convert the rococo into Truth's cathedral in which when builded on Heaven's plan, the great God of all will dwell."

One of Dr. Beale's parishioners makes this very interesting observation with regard to him: "Dr. Beale is a stronger preacher today than ten years ago. His voice has won a fine mellow quality and his delivery has increased in effectiveness."

Among the ardent admirers of Dr. Beale in the Milwaukee clergy is Rev. H. D. Terkeurst, pastor of First Reformed Church. Mr. Terkeurst pays the following tribute to his brother minister:

Highly endowed with the full quota of talents, a philosophic mind, a perspicacious insight into the spiritual, an elegance of speech that reminds one of Ruskin's injunction to carve every word before you let it fall, a voice that is forceful but never strident, and above all that abundance of common sense that is so superbly essential in religious leadership which one of Beecher's biographers stressed as one of the predominant elements in Beecher that made him a pulpit prince—all these are carried in Dr. Beale's pulpit equipage. So much so, that never does his eloquence escape to register him as a dynamic orator, nor his piety to make him an enjoying mystic, nor his philosophic penetration to class him among the profound. He holds them all in solution, but employs them all. Still they cannot be traced as ingredients. Possibly if any one of his talents had crystallized out or had been accentuated, the chances are that winds would have gathered at his door to carry the report of him.

Dr. Beale is optimistic with regard to his future. "As for growing old," said he, "mine is the view of Joseph Choate that the best decade of your life is between 70 and 80 years and you ought to hurry up and get there."

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The Union Mission House has recently sent to Belgium and London, Rev. Emory Ross, who will purchase various supplies for the missionaries. Among the commissions which he will execute will be an order for two boats with which to navigate the Congo. Mr. Ross is a young man yet. He was first sent out by the Disciples to Liberia under the woman's board, but was later transferred to the Congo district where he now works under the direction of the United Christian Missionary society. He has come rapidly into prominence among the workers, being secretary-treasurer of the Union Mission House and secretary of the Congo continuation committee; lately he has been elected a member of the F. R. G. S. in England on account of his Liberian explorations. His paper on "Climate in Liberia and its Effect upon Man" has excited favorable comment among scientists. Last year he was made a member of the African Society of England.

Distinguished Japanese Churchman Coming to America

The Presbyterian General Assembly at Des Moines May 18-26 will have no more interesting address than that which will be delivered by the Rev. Dr. Masahisa Uemura, moderator of the Church of Christ in Japan. He is president of a theological seminary, editor of a religious newspaper and preacher to a great congregation. His coming to America is partly a celebration of the fiftieth anniversary of the founding of the Church of Christ in Japan with which all Presbyterian and Reformed Churches in America cooperate. The Church of Christ in Japan has 82 self-supporting churches, 146 mission churches, 33,668 adult communicants and more than double that number of adherents.

Plans for Community Church Meeting at Des Moines

The publicity office of the midwest Community Church Conference is responsible for the statement that the growth in the number of Community churches in the United States the past year has been 475. This conference will assemble at Des Moines May 9, 10. At this meeting the following have agreed to speak: Dr. P. Marion Simms, of Des Moines; Rev. J. R. Baird, of the Federated Church of Marion, Kansas; Rev. W. L. Meikle, of the Union Church, Monroe, Wis.; Rev. L. A. Lippett, formerly pastor of the American church at Mayville, N. D.; Rev. J. D. Livingston, of the Grant, Michigan Community Church; Rev. Elias Lininger, of Wisner, Nebr.; Rev. P. O. Ortt, of Excelsior Springs, Mo.; Rev. O. W. Behrens, of The Peoples Church of East Lansing, Mich.; Rev. F. G. Coffin, D.D., president of Albany Missouri College, and others.

Churches Have Some Radical Proposals to Face

The Bishop of Birmingham in England is a leading spirit in a movement to call together next year a great economic congress of the various Christian

communities of the nation including the Roman Catholic. Certain proposals have already been submitted to the church leaders. These will be interpreted by a corps of speakers, and will be debated in local groups before the time comes for their general consideration in the national meeting. The proposals are so far-reaching that they make the proposals of the American churches seem conservative. The following are the propositions which will be discussed:

1. The establishment by law of a minimum wage and of security for adequate leisure.
2. The prevention of casual employment and, insofar as possible, of unemployment.
3. The adequate maintenance of the worker during periods of involuntary unemployment.
4. The abolition of the labor of young persons under sixteen.
5. The establishment in all industries of the greatest possible publicity with regard to costs and profits.
6. The use of taxation to establish greater equality, particularly in the adequate maintenance of mothers and children, to correct the present inequalities rising from dependence upon parental wages.
7. The administration of foundation industries and monopolies as public services, when and as the requisite organization can be created.
8. The elimination, insofar as practicable, of all payments to able-bodied adults which are not made for service.
9. The democratic control of industry by all engaged in it, through their representatives.
10. The establishment of a just price (the consumer paying only the true economic cost of what he gets), with social control of credit and the formation of labor banks.

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Thirty Centers for Theological Study This Summer

Large numbers of Methodist preachers are not college graduates but the Methodist church has been keenly alive to the need of increasing the professional equipment of these undergraduate workers. The conference course of study extending over four years must be completed before a man is admitted to full membership in the conference. A further extension of training for these men will be provided this summer in schools of theology which will be held in various

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sections of America. Thirty such schools will be held in Methodist college centers at which the conference courses of study will be presented. The course of study is now in the hands of men of genuine theological ability such as Dr. Rall of Garrett Biblical Institute, and probably no denominational group in America is doing so much for its under-privileged ministers as is the Methodist church.

Southern Methodist Bishop a Liberal

With the southland on fire with the new Bryanism, and a wave of persecution running through the Protestant forces of that section, it is refreshing to read the utterances of so outstanding a leader as Bishop Edwin D. Muzon. He has gathered together some astoundingly liberal utterances of John Wesley to confound the narrow spirits of his communion in which John Wesley claims salvation for good Unitarians and even for pagans such as Plato, Trajan, Marcus Aurelius and others. In answer to the new Bryanism he says: "Ought not Methodism to deliver herself fully and finally touching the critical and scientific questions which are now creating so much doubt and anxiety in the minds of many? Ought she not to settle these questions once and for all and be done with the matter? Well, if our church should ever attempt to do anything of this kind, then the angels would weep. For that would be to turn traitor to our glorious past. That would be to substitute the iron rule of external authority for the authority of the Spirit of the living God. Then history would repeat itself, and the melancholy story of the gradual corruption of primitive Christianity until it passed little by little into Roman Catholicism would find itself told again in the final apostasy of Methodism."

Grant Memorial Services Held in His Old Church

When General U. S. Grant was a resident of New York he attended Metropolitan Methodist church. His old pew has been marked with the memorial tablet, and when the recent national remembrance of his birthday was marked by special services in many places, the church in New York conducted a service. Bishop Wilson and Colonel Thomas J. McConkey spoke, and the Grant family occupied once more the family pew. At the time General Grant attended this church, Dr. John P. Newman, who was afterwards elected bishop, was the eloquent preacher, attracting throngs to his ministry.

Methodist Book Concern Cuts a Melon

The annual meeting of the Book Committee of the Methodist church met in the Book Concern building in New York April 19-22. This is one of the most influential bodies in all of Methodism. President W. F. Connor was in the chair. Nearly all of the members were present. The sales for the past year were \$5,019,590, a decrease of \$20,384. A dividend of two hundred thousand dollars was voted, and will be divided among the old ministers of the Methodist church. This is one of the most important items

of income in the pension department of the church. A committee was appointed to bring in a report at the next general conference on the subject of church periodicals. Each official Methodist paper is called an Advocate with some special designation in front of the name. During the past year the increase of subscription to the various Advocates was 19,833, and in two years the increase has been 47,659. The deficit on the Advocates grew greater rather than less, the increase this year being \$73,104 on this account. The question of increasing the subscription price of the papers was discussed and voted down. The next proposal is that of consolidating some of the papers but this could not be done without general conference action. The building in Chicago erected only a few years ago is already too small and will be sold. A new building will be constructed at Superior Street and Franklin Court adjoining the projected buildings of North-

western University. The meeting is reported to have been a very harmonious one.

Friends Have Sent Hundreds Abroad

The service which the American Friends have rendered in foreign lands in recent years is a very noteworthy one, and this small denomination has been brought to the attention of the entire nation in a favorable light. The following statement is issued setting forth the facts of this service: "Approximately 800 people, men and women, have gone abroad to work under the direction of the American Friends' Service Committee since the summer of 1917. All of these served as volunteers and the application of some 400 other people are now awaiting action by the committee. The personnel has not been confined to members of the Society of Friends, but Jews, Catholics, Ministers of other

Baptist Sign Peace Protocol

IN the issue of March 25, the Baptist official journal of the northern Baptist denomination made the prediction that the convention at Indianapolis would be a stormy one. This was only to repeat what has been common gossip in the Christian world for many months. Some went further and freely predicted a split in the denomination. With these grave possibilities in the air, sixteen leading Baptists representing the various viewpoints met in New York for conference on April 5. In the group were such influential premillennialists as Rev. J. C. Massee and Dr. Curtis Lee Laws. There were also such evangelical spirits as Dr. Cornelius Woelfkin. While disclaiming any authority to speak for their brethren, the pronouncement of these sixteen men is taken by many Baptists as a forerunner of peace. The disquieting questions have been: Shall the denomination have a creed or confession of faith? Shall such propaganda as premillennialism or modernism be tolerated in the denomination? Are Baptist schools worthy of confidence as Christian institutions? Is the election of officers in the northern Baptist convention democratic? Should a giver be privileged to support some of the Baptist causes without supporting them all? The following are the agreements reached which indicate a large measure of concession to the belligerent premillennialists:

"We are agreed: That the time is at hand when as a denomination we should make a statement of our historic Baptist faith and practice, and that this matter should be dealt with at the meeting of the convention to be held in Indianapolis.

"We are agreed: That it is clearly within the right of all Baptists, individually or in groups, to give expression to their own views and beliefs and to suggest any change in plans or policies affecting the denomination. The exercise of this right should not subject the individual or group to unfraternal criticism. We urge upon all our brethren that we avoid censorious spirit, and that Baptists in all discussion of matters of doctrine or

denominational policy maintain a spirit of Christian fraternity.

"We are agreed: That the maintenance of the distinct and positive Christian teaching and influence of our denominational schools is of the utmost importance, and that we are entitled to ask that the trustees of our schools provide for our boys and girls only such teachers as are possessed of a real and vital Christian faith and as are competent to aid in the development of genuine Christian manhood and womanhood.

"We are agreed: That it would be best that at the annual meeting of the Northern Baptist Convention the election of officers should not occur until twenty-four hours after the presentation of the report of the nominating committee, and that the election should take place on or before Sunday noon of convention week.

"We are agreed: That it is the right and privilege of each donor to designate his gift to any object or organization as may seem best to him and that we are all under unescapable bonds to our brethren and to the historic Baptist organizations founded by our fathers, to cooperate to the fullest extent in the campaign for the payment of their debts, since the fundamental right of Baptists to express themselves carries with it not only liberty but responsibility, and since there is now no reason why we should not cooperate to the fullest extent of our ability in our missionary enterprises.

"We are agreed: That we ask fellow Baptists to join in prayer and most earnest intercession, asking the Lord Jesus Christ to show us his way and to give us the grace and strength to walk therein.

"We are agreed: That we unite in a communication to the Baptist pastors, the Baptist people and the Baptist press, giving expression to the agreements here reached, and calling upon all our people to join with us in lifting our denomination to a new and higher plane of communion with God, a more fervent passion for souls, and a consuming zeal for his service and his kingdom.

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THE CHRISTIAN CENTURY PRESS has chosen from recently published books on religion a dozen titles which are taking front rank in popularity with our minister readers. They are the twelve books, evidently, which they have found most helpful to their special needs in the good year 1922.

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| 3. The Creative Christ
By Prof. Edward S. Drown (\$1.50). | 9. Toward the Understanding of Jesus.
By Dr. V. G. Simkhovitch (\$1.75). |
| 4. The Fundamentals of Christianity
By Prof. Henry C. Vedder (\$2.00). | 10. The Power of Prayer
Edited by Prof. W. P. Paterson (\$2.50) |
| 5. Creative Christianity
By Prof. George Cross (\$1.50). | 11. The Pilgrim
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Protestant churches and people without any definite religious affiliations have been some of the most active workers in the fields. Sickness and death have taken their toll of these volunteers and already five of the fifteen recently sent to Russia have contracted typhus. *** Actual cash contributions to the committee since August 1917 have totaled over \$5,000,000. Gifts in kind are estimated at something like \$10,000,000. In the above figures the clothing figures are not estimated. Besides relief work abroad, Friends are interested in what they term Home Service Work. They encourage their young people to give, without compensation, one year's time to an actual study of, or contact with, at least one of the great social problems. Young men and women are thus engaged for a year in prisons, reform schools, or in social settlement work. In this way it is hoped that the rank and file of the society can be kept in touch with the great social problems of the day."

Mexicans Respond to Home Mission Program

The many Mexicans who came to this country during the war to fill the vacant places in the American industrial system were for a long time a sheep without a shepherd. Without vital connection with the Roman church, there were men and women in large measure without a religion. Nine years ago the women of the Disciples churches of Kansas City became interested in the Mexican colony of their city. They secured for a worker Mr. Robert Estill, who had spent sixteen years in Mexico. He forsook a commercial position at a good salary, and was ordained to the ministry among the Mexicans. In times of unemployment Mr. Estill carried on a soup kitchen. He has given attention to some disreputable pool halls in the neighborhood and has had some of the worst closed. About a hundred Mexicans attend the average church service and since 1917 there have been 138 confessions of faith. Nearly ten thousand free meals have been served. Four thousand Bibles and pieces of Christian literature have been distributed. The minister has adjusted 44 cases of domestic trouble and written hundreds of letters for his flock. Among the activities is a Daily Vacation Bible school in the summer.

Aim to Apply Christianity in Practical Way

The American Board of Applied Christianity provided speakers for two churches in New York during Lent, one on Sunday afternoon and the other at the evening service. These congregations were asked to use note-books and jot down practical ideas which were secured from the addresses. Each person in the congregations was also pledged to tell someone during the week about the new idea he or she had gotten, thus extending the influence of the meetings. One of the statements of the Board is "God cannot do anything for people that just stand around."

Navy Chaplain Sounds a Warning

Captain E. W. Scott, head of the chaplain corps of the United States navy, has issued a warning against undue limitation of personnel in the navy. While favoring the ending of competitive armament building, he believes that the maintenance of a good personnel is essential to peace and to national safety. His views are summarized in the following paragraph from a recent communication: "Disarmament by example has been tried for centuries without success, because peace-loving tendencies have been interpreted by other nations as

weakness and an unwillingness to engage even in defensive warfare, as we have witnessed in our own recent experience. Competition in building of armaments has precipitated the greatest wars in history. International Peace conferences and peace treaties have prolonged but not maintained peace. Limitation by agreement offers a new and eminently practical solution. It should be given a thorough trial. It is not believed that the proposed reduction of the navy would support this provision of the treaty in a manner worthy of the high purpose and the great accomplishment of the delegates to the conference."

Southern Methodist Quadrennial

THE Quadrennial conference of the Methodist Episcopal church, South, convened on May 3, and two and a quarter million of southern Methodists turn their eyes toward Hot Springs these days as they think of the impending changes in southern Methodism. A docket full of important legislation has already been presented to the conference, and the great minds of this communion are already wrestling with this docket.

The statistical report of southern Methodism as presented at Hot Springs is impressive. During the past four years 1,113 new preachers were admitted on trial. There are 4,994 local preachers; ministers outside the active pastorate, 1,706; traveling preachers, 7,842. The church members now number 2,347,067 which is a gain for the quadrennium of 162,093, the largest net gain ever reported in any quadrennium in spite of the fact that the year 1919 was unfavorable to religious work in most communions. The total contributions to benevolences for four years reached the impressive total of \$61,443,049, exclusive of the centenary fund and special education. The net gain in Sunday school enrolment has been 200,000 making the present enrolment about two million. Most of the gain has been made in two years for the early years of the quadrennium were not fruitful.

Foremost in the interest of the church is the question of the bishops. Five Episcopal leaders have died during the past four years and two are no longer able to carry on active work. Four new bishops will probably be elected as there seems to be a tendency to economy in the number of Episcopal leaders. Among the candidates most prominently mentioned are Dr. F. N. Parker of Emory University who declined election four years ago. Others prominently mentioned as eligibles are Dr. J. E. Dickey, Dr. T. D. Ellis, Dr. W. B. Beauchamp, Dr. J. S. French, Dr. H. A. Boaz, Dr. F. M. Hay, Dr. O. E. Goddard and Dr. E. H. Rawlings. With regard to the term of service for bishops there is now an active sentiment in support of the idea of limiting the term of the bishop to some definite period instead of electing for life. It is also proposed to limit the term of the presiding elder. Both of these suggestions arise among those who wish to democratize the church.

Among the financial enterprises clamoring for attention is the proposal to give right of way during the next four years to the superannuate fund appeal. It is proposed to go after a fund of ten million dollars for this fund that the interest from this amount may become the sure support of the old-age pensions for the ministry.

As in many communions, the question of the journalism of the church is a pressing one. In the northern branch of Methodism many of the periodicals are denominationally owned and this is the practice in the south. It is now proposed to limit the number of these periodicals, some suggesting that there be but a single organ for Methodist opinion below the Mason and Dixon line. Others are more generous in their allotment, and would concede the need of six different journals of a sectional character. The journalistic contest narrows down to the proposition that either the southland should have something like a system of state papers, or it should have but a single voice. The conference will likely adopt the democratic attitude that the interpretation of the denomination should not come from a single editor.

The question of a name for the denomination is also important, the tendency being to drop a name so sectional as the present one. Some would have the church called the Episcopal Methodist church as distinguished from the Methodist Episcopal church of the north. Others want simply the Methodist church. Should the consideration of the unification proposals develop much interest, there would undoubtedly be a tendency to drop the discussion of the name of the southern branch.

Unification is still a live question, and it is tied up with the question of racial relations. At the present time the colored Methodists of the south are in a number of denominations, but the denomination called the Colored Methodist church receives financial aid from the Methodist Episcopal church, South. This separate denominational organization of negroes is a strong contention of the white Methodists.

The only credal question is a minor one. Shall the church change the wording of the Apostles' Creed to say "Christ's holy church" instead of "holy catholic church"?

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There are two false attitudes toward the thought of the past. One such is to regard that thought as a finality beyond which we cannot go. But that is to be untrue to the lesson which the past itself has to teach, the lesson taught us by men who were thinkers for their own time, and who dared to follow thought into untrodden fields.

And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

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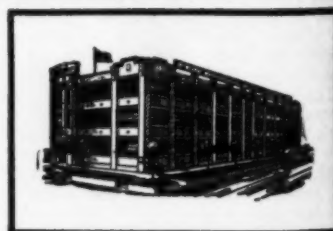
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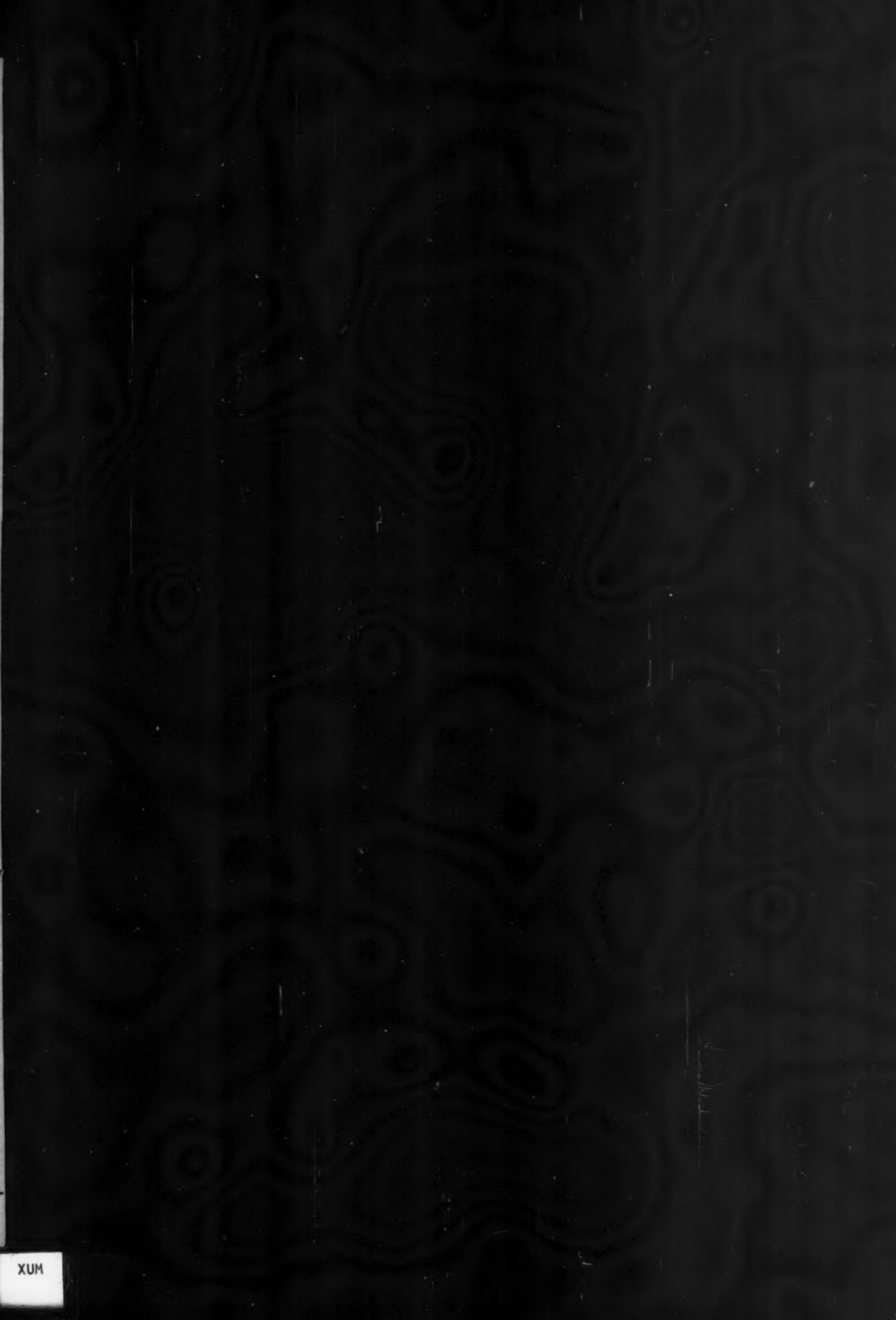
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